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April 1964

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OCEAN NUMBERS

Some of the numbers associated with the ocean have been given by Dr. J. N. Carruthers of the British National Institute of Oceanography in *The Vickers Magazine*. The surface of the earth is covered by oceans 70.8 percent, containing 330 million cubic miles of water with an average depth of 12,470 feet. The volume of land above average sea level is about 1/11 the bulk of the oceans. A cubic mile of seawater contains about 117 million tons of salt, 6 million of magnesium, 283,000 tons of bromine, 192 tons of iodine and 550 tons of copper, with only 3 tons of gold. The total evaporation from seawater averages about 40 inches a year, but in the Red Sea about 12 feet a year. The rivers of the world contributed about 6,500 cubic miles of fresh water containing dissolved and suspended material of 2.7 to 5 billion tons each year.

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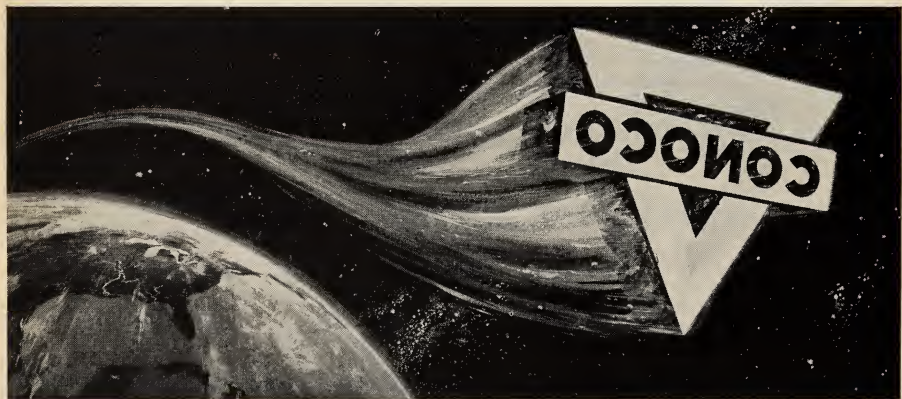
Information on reservations for housing accommodations while attending the World's Fair may be obtained by contacting Ernest Weimer, 6070 Woodhove Blvd., Elmhurst, Long Island, New York. See page 279.

THE COVER

The Pavilion of The Church of Jesus Christ of Latter-day Saints at the New York World's Fair literally springs to life on our cover. The massive replicas of the three cast towers of the Salt Lake Temple are mirrored in the reflecting pool. The fair opens this month. Read about the participation of the Church in it beginning on page 279.

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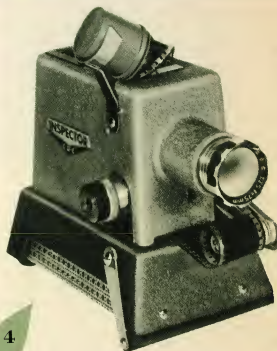
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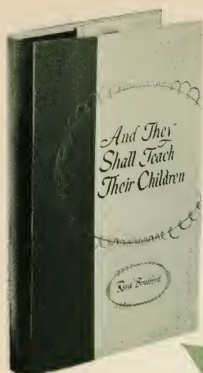
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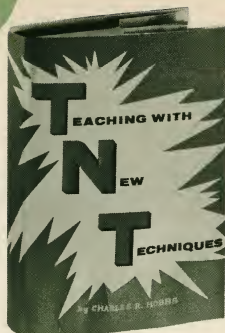
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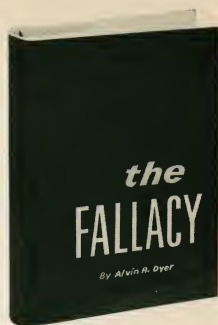
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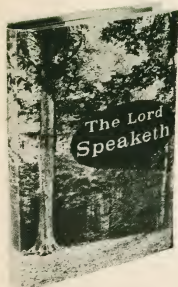


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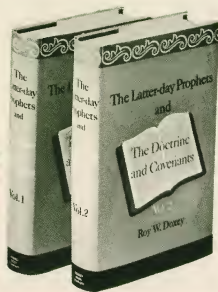
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April 1964 Edition

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of God, in the universe, and in the Church. Free agency is related to the principle of divine authority.

To the juridically minded, the concept of divine authority as found in the Doctrine and Covenants differs from the concept of sheer, plain "authority" in the fact that divine authority accepts self-imposed limitations on its method, based on the existence of the fundamental law of free agency. Section 93 verse 29 proclaims in words of basic doctrinal importance: "Man was also in the beginning with God." Ordinary authority, in contrast with divine authority, often overlooks the essential "voluntarism," or the recognition of free will, which lies at the heart of the concept of divine authority when applied in any situation involving other beings. Divine authority may well employ the great forces of the universe, and man suffers the consequences of ignorance or disobedience of law. But when any "power or influence" is attempted over the lives of men by any other influence than "persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned," then, says section 121 (see verses 36-46), "the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or authority of that man" (so far as *divine* authority is concerned).

Thus runs the fundamental law in this rich vein.

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(Continued on page 318)

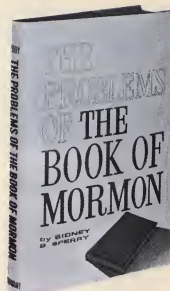
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Letters and Reports



MONTANA GIRLS WIN
MEDALLIONS

Two Montana teenagers recently topped seven years of YWIA activity by receiving the Gold Medallion award. Carolyn Davis, Billings Third Ward, and Nanette Landon of Missoula Third Ward received the honor for earning seven individual awards.

Nanette had one hundred percent attendance for three of her awards and received the Honor Bee, Mia Joy, and Laureate Awards. Carolyn, who was Betty Crocker "Homemaker of Tomorrow" at her school, is an honor seminary graduate and served on the Youth Mission-ary committee.



EAGER BEEHIVE GIRLS

Two Beehive girls in Medicine Hat Ward, Taber (Alberta) Stake, have shown special enthusiasm for Beehive work. Bonnie Romeril, left, 14, a second year Beehive, received the Honor Bee award with 48 Honor Badges. Ten badges and two individual awards are required to become an Honor Bee.

First year Beehive Cynthia "Cindy" Haynes, 13, started on the same path by earning 21 Honor Badges in one year.

(Continued on page 320)



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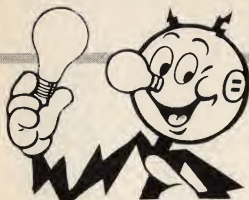
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The Church Moves On

JANUARY 1964

31 At the invitation of President Lyndon B. Johnson, President David O. McKay had lunch with the President of the United States at the White House. President McKay was accompanied to Washington, D.C., by his Second Counselor, President N. Eldon Tanner, and by his son, David Lawrence McKay.

FEBRUARY 1964

2 Tempe Stake, 391st in the roll call of stakes now functioning, was organized under the direction of Elders Spencer W. Kimball and Delbert L. Stapley from parts of Maricopa (Arizona) Stake. Elder George I. Dana was sustained as president with Elders Glen L. Randall and Elmo G. Gerber as counselors. Tempe was a branch of the Church (later a ward) in the 1880's, but the Church organization was discontinued as members sold their property. Another branch at Tempe was organized in 1927 and became a ward the following year. At the close of the year 1930 the Tempe Ward had a membership of 200.

Elder H. Delmar Layton sustained as second counselor to President L. Harold Wright of Maricopa Stake succeeding Elder Otto S. Shill. Elder J. LaMar Shelley is the first counselor.

Elder Keith F. Barton sustained as second counselor to President James D. Pratt of Burbank (California) Stake succeeding Elder Lyman P. Pinkston. Elder Harold F. Greene is the first counselor.

7 The Church participated in the annual Boy Scout Week beginning today. This year's theme was "Scouting Is a Family Affair."

8 It was announced that Elders Thane J. Packer and Robert T. Oliphant, both of Provo, Utah, and Robert L. Backman and Ross J. Taylor, both of Salt Lake City, had been appointed to the general board of the Young Men's Mutual Improvement Association.

It was announced that Elder J. Byron Ravsten, former president of the Southern States Mission, had been appointed to the Priesthood Missionary Committee.

15 It was announced that Elder D. Arthur Haycock had been appointed as secretary of the Church Missionary Committee. At the time of this appointment Elder Haycock is serving as a member of the Priesthood Missionary Committee. He is a former president of the Hawaii Mission. He has also served as a bishop and as a member of four stake high councils.

22 This past week workmen began placing the granite facing on the new annex of the Salt Lake Temple.

25 The First Presidency announced that Elder Wilford M. Burton, previously called as a mission president, would succeed President Heber G. Taylor of the Eastern Atlantic States Mission. The mission headquarters are in

(Continued on page 292)



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We believe that the home is the center, the bulwark of true civilization. We do not believe in the ideology that teaches that there is no God, that the State is supreme, or that it has control of the individual. The home is the center of civilization, and the responsibilities of the home rest upon the parents of the home.

The Church is an aid to the training of children; so also is the State, but neither is supreme. The Lord himself has said,

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:26, 28.)

That is a law.

The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child. If a man who is entrusted with other people's funds defaults whether a bank, municipal, or State official, he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret and betrays his country, he is called a traitor. What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness, fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? He has said: "... the sin be upon the heads of the parents." (*Ibid.*, 68:25.)

I should like to name a few conditions that contribute to a happy home, this not only to the young people, but also to you, my fellow parents—husbands and wives.

First: As a contributing factor to a happy home—and this to you young folk—ever keep in mind that you begin to lay the foundation of a happy home in your pre-marital life. It is during your teens and during courtship that you should remember to be loyal to your future husband or your future wife. That loyalty

consists in keeping yourself clean, in avoiding indulgence in anything that will sear your conscience when you implant your first kiss upon the lips of your eternal partner in wedlock.

Second: Choose your mate by judgment and inspiration, as well as by emotion.

Third: Approach marriage with the lofty view it merits. Marriage is ordained of God. It is not something to be entered into lightly, terminated at pleasure, or ended at the first difficulty that might arise. In our Church we have the highest ideal of marriage ever given to man. We admonish young men and young women so to live as to be worthy to enter the house of God.

Fourth: The noblest purpose of marriage is procreation. The home is the children's natural nursery. The Savior rebuked his disciples when mothers and children crowded to caress him, to touch his garment. He said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.) Happiness in the home is enhanced by the children around the fireside, climbing on father's knee, receiving caresses from mother.

Fifth: Let the spirit of reverence pervade the home, so that if the Savior happened to call unexpectedly, he could be invited to stay and not be made to feel out of his element.

Sixth: Let husband or wife never speak in loud tones to each other. In naming this fundamental factor, I also mention swearing, a vice which should be so foreign from a Latter-day Saint home that even the thought of it should not come into mind.

Seventh: Learn the value of self-control. I believe lack of self-control is one of the most common contributing factors of unhappiness and discord. I think children should be properly directed and controlled, not permitted to run around without any limitations in their actions as they affect other members of the

household. Do I mean that you should be cruel to a child? No! That you should whip a child? No! It is unnecessary. But I mean that when you say, "No," you mean what you say.

Eighth: Foster home-ties by continued companionship. It is companionship that fosters love, and when you have vowed your troth and made a covenant to be true to each other, do everything to foster that love, to cement it for eternity. There is nothing sweeter in the world than the companionship of husband and wife and the confidence and love of children in a Latter-day Saint home.

Ninth: Make accessible to children proper literature, music, and appropriate motion pictures.

Tenth: By example and precept, encourage participation in church activity, thus establishing life's two paramount ideals: first, to build character; and second, to render service. Let those children feel that if they would make home happy; if they would, just in a small degree, repay the kindness of parenthood and the sacrifices that mother and father have made, they will develop in themselves a noble character—that is all the true father asks, that is all the true mother asks.

Your greatest duty, son or daughter, is to see to it that your life, your character, reflect credit upon your father and your mother. The responsibility of sonship, the responsibility to be a worthy daughter of noble parents are among the greatest in all the world. In the home let the element, the atmosphere breathe forth character which is one of the highest aims in life, and that is developed through church service, as well as through courtesy and consideration in the home.

Parents, God bless you as you build a Latter-day Saint home. May there be throughout The Church of Jesus Christ of Latter-day Saints an ideal of home-building towards which the whole world may look in admiration.

THE QUESTION OF
FORGIVENESS
OF SIN

QUESTION: *"In our study group the question of forgiveness of sin was discussed. It was the opinion of some members that sin never is forgiven without [sic.] the transgressor pays a price in suffering to*

ANSWER: It is true that justice demands reparation for every sin that is committed. The unrepentant sinner will have to pay the price of his transgression, for this is a divine law. To relieve mankind from paying the penalty of sins, the Son of God came into this world and offered himself a sacrifice for sin, not for his sin, for he was without sin, but for the sins of every soul who is willing to repent and keep his commandments and walk in the light of the everlasting gospel. On this point our Savior said:

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

compensate for the wrong which was done. Others felt that on true repentance and sorrow for sin, the transgressor would be forgiven. Will you please enlighten us in relation to this question?"

No mortal man knows the severe mental and physical suffering that our Lord had to endure. He has thrown some light upon it in his revelation to the Prophet Joseph Smith, but his severe agony and mental suffering is known only to himself. He has informed us that it was so severe that the blood came forth from every pore of his body, and he was forced to cry in the anguish of his soul, yet he obtained no relief until his severe suffering was completed. And all of this was done because he loved the world!

This great love and compassion which Jesus had and made manifest in behalf of the world is grossly

misunderstood by the great majority of the inhabitants of this world. He came into this world to fulfil a great mission of mercy and to grant to every living creature the restoration of life after the mortal death, through the resurrection. This restoration is a gift as extensive in its application as was the "fall." Adam brought mortality into this world through the "transgression" of a law which was essential to mortal life.

Mortal life is preparatory to eternal life. The "fall" of Adam and Eve was not a sin but an essential act

upon which mortality depends. Mortality is a condition essential to exaltation, and men came into this world to be tried and tested preparatory to an exaltation in the kingdom of God or banishment from his presence, according to the individual deeds in mortality. Therefore mortality has been spoken of as a "probationary" state, for it is here the soul is tested and tried preparatory for a place in the eternity which is to come.

There is a divine law of *compensation*. Mortality is therefore a testing ground. Men are to be judged by their deeds, and there is a reward or punishment for the deeds done in the mortal body. There is no partiality in the kingdom of God. What the individual receives is what he merits. Speaking on this point Alma, while giving advice to his wayward son Coriānton, made this wonderful declaration:

"I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.

"And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.

"And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame—mortality raised to immortality, corruption to incorruption—raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand,

the other on the other—

"The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

"And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

"These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.

"Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

"And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness." (Alma 41:2-10.)





John is inactive...why?

Change an attitude—Change a life

BY WILFORD D. LEE

All attention was riveted on the home teacher as he read from the seventy-sixth section of the Doctrine and Covenants concerning the three degrees of glory.

At the conclusion he said, "Now, as Latter-day Saints our objective in this life is to seek, not the terrestrial nor the terrestrial glories, but rather, the celestial kingdom. If we are to attain to the highest degree of celestial glory, we must have the Melchizedek Priesthood and be married in the temple." He paused pensively.

John Matson was a good man, kind and gentle to his family, a friendly neighbor, and honest in his business affairs; but he was inactive in the Church.

Sister Matson wanted desperately to be married in the temple, but during the twelve years of their marriage she had been unable to persuade her husband that he should prepare himself for the event. Like many cases of this kind, John Matson admitted verbally that he should quit smoking and accept a position in the Church. He had often said as much, but there was something deep down inside him which prevented him from doing it. He had plenty of excuses: in his work all of his companions smoked, his hours of work were so uncertain that it was inconvenient either to go to church or to hold an active position. And yet, there were many other men working under similar or even more difficult circumstances who continued to be active in the Church.

To the bishops, the home teachers, and especially to those who are responsible for the Aaronic Priesthood program for men over 21, John Matson's case, and all those like it throughout the Church, presents a particularly stubborn problem. This man believes that the gospel is true. He loves his wife and his daughters. He is aware that if he is ever to attain to celestial glory he must be active in the Church. He knows that without the Melchizedek Priesthood and without marriage in the temple, he will fail to achieve his most desired objective. He knows what he should do, but he never does it.

It is evident in this case, as it is in so many cases

of inactivity, that *knowledge does not control activity*. If we do not act because of what we know, if we do not act because of what we think, then what is it that controls action?

Much has been written about human motivation: we have our urges, our appetites, and our desires as well as our ambitions and our aspirations. We have family, social, vocational, and political pressures. But with all these it is the feeling, the emotion, the attitude which primarily control action. Thus, some subconscious feeling prevents John Matson from becoming active in the Church. We can assume that such feelings are not inherited. Therefore they must be, through some process or previous experience, learned.

Learning can be classified into three general types: first, the memorization of knowledge; second, the development of habits and skills; third, the growth of feelings and attitudes. These three types of learning do not operate separately but take place simultaneously. They are separated here only for convenience of study.

Most teachers spend the greater amount of their time presenting facts and drilling to aid in memorization. They consistently test their students to see whether they have acquired the facts.

In many classes teachers emphasize skills. In mathematics, in the homemaking arts, in physical education and similar activities, teachers judge achievement by the amount and quality of the skills which the students acquire.

Seldom do we find classes which are designed primarily to help students acquire desirable feelings and attitudes. The emotional side of students' lives is sandwiched sparingly into classes and curricula depending upon the sensitivity of teacher or principal.

The Church is greatly concerned with people's behavior. There is a great body of evidence to indicate that, in moral behavior especially, people do not act in accordance with their knowledge; for example, most obese people understand that if they are to

reduce their weight, they must reduce their intake of food; but they seldom do. Presumably doctors understand that smoking of cigarets is detrimental to their health, but many do not quit smoking. Most people who drink to excess do so knowing full well the disastrous effect of their drinking on their health and their social status. Most men and women involved in divorce cases are aware of the tragic effects of their actions upon their children and their families.

Instead of acting upon what they know or what they think, these people act strictly in accordance with their feelings. The obese person is motivated not only by a physical but also an emotional craving for food. Doctors, like other people, enjoy smoking, and they continue to do so in spite of their knowledge. Why a man drinks to excess is a profound and often a mysterious psychological problem; but certainly a drinker's emotions, his feelings, his appetites rule over his knowledge. Attorneys and counselors, those most intimately acquainted with divorce, know that most of the real causes are emotional. The real causes are irritations, frustrations, hates, disappointments, unachieved ambitions, hostilities, and aggressions. If we are to discover the *real* reason why a person acts, we must discover what his feelings are.

There are, of course, some apparent contradictions to this philosophy. The scientist, for example, who sits at his desk and plots carefully every detail of the experiment which he is about to perform seems to be acting completely from his knowledge and his thinking. Nevertheless, feeling is the motive power of his actions. If he does not feel favorably toward the experiment, he will not do it spontaneously. If he is being paid to do work which he doesn't like, his desire for his salary is greater than his dislike for his work. Thus, in many activities we have mixed feelings. In every case, that feeling which at the moment is the strongest, initiates and controls the action.

In the Church we have many baffling cases of inactivity. Many men who hold the higher priesthood and who have done good service in the Church get their feelings hurt and become inactive. It is a major problem to reactivate such men. It is not their knowledge or their lack of it that makes them inactive; it is their feelings. For that reason when we are dealing with such people, we must discover what their real feelings are and attempt to change them.

These adverse emotional reactions are learned, but the process by which people develop feelings and attitudes is not quite the same as ordinary learning. Real learning in any case is accomplished by having an experience or a series of experiences. Through these experiences we get knowledge and develop skills; but in doing so we also develop an accompanying

feeling which may be favorable or unfavorable; for example, when a Scout takes his first camping trip he obtains a great deal of knowledge about nature and the great outdoors. He also develops skills, such as how to put up a tent, how to cook over a campfire, and how to find his way back to camp. But more important, he attaches a feeling, either pleasant or unpleasant, to all of these experiences. In most cases the over-all feeling is pleasant. The sights, the smells, the cool air, the sounds of humming nature all captivate him. The result is that such feelings motivate his future actions, and he wants to go again and again.

On the other hand, if on his first camping trip he becomes lost, he may attach such an unpleasant feeling to the outdoors that he may never want to go again. And unless he is treated with some counteracting emotion of great strength, he will always be afraid of the mountains. There are many men and women who have had such unpleasant experiences in the wilds that they avoid them entirely. Thus, we act because of how we feel.

This process of attaching feelings to things—to an act, to persons, to places, to ideas or bodies of knowledge—is called conditioning. It is a type of learning which goes on simultaneously with the acquisition of knowledge and the development of skills. Conditioned learning is the basis of all our likes and dislikes. It is the primary force which causes us to act either favorably or unfavorably toward the knowledge which we have. It is the process by which we obtain our attitudes. And, incidentally, it is the chief ingredient of a testimony and the chief process by which we obtain it.

The process of conditioning is something like silver plating. An iron knife is immersed in a solution containing a silver salt. When an electric current is sent through the liquid, the silver salt disintegrates, and the pure metal attaches itself to the knife. If the knife is left in the solution only a short time, however, the knife is left in the solution for a great length of time, a heavy plating will be deposited which will last a lifetime.

In the same way emotional conditioning affects people. A person is involved in an experience. Let us say that a boy has trouble with his father on Sunday morning. Still emotionally upset, the boy is mischievous during the Sacrament, for which the superintendent scolds him. Filled with anger and resentment, he goes to class where he becomes so obstreperous that the teacher, in desperation, sends him out of class. The whole experience is saturated with unpleasant emotion. While the boy may be coaxed back

to Sunday School after that, his conditioned hostility might prevent him from enjoying it, and, unless someone changes his feelings, he might drop out as soon as he can find an excuse for doing so. His feelings will not only make him antagonistic toward the teacher and the class, but his antagonism might spread to the Sunday School and probably to the Church as a whole. Many inactive people have had similar unpleasant experiences.

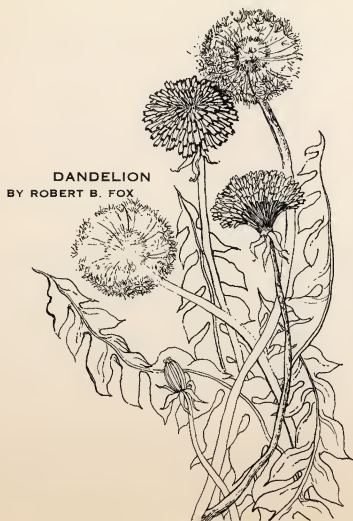
How long does this conditioning last? That depends upon how strong the emotion was during the initial experience and how long the person goes without experiencing a strong counteracting emotion. The general rule is that the stronger the initial emotion, the longer the conditioning lasts. Some conditioning wears off within a short time just in the experiences of life. Often, however, we find people who were badly conditioned in childhood or even in infancy still being influenced in their old age. And many of these conditionings are completely irrational.

There are, of course, many reasons why Latter-day Saints become inactive in the Church; but at the bottom of nearly every case you will find an unfavorable emotion. Since the gospel is good and sweet and pleasant to those who practise it faithfully, the feelings and attitudes of the inactive members seem particularly irrational. The important fact to remember is that people can develop a dislike toward good and desirable things, and that dislike will control their actions. To people so conditioned, "good" things become "bad." In rearing our children we can count

ourselves extremely fortunate if we succeed in conditioning them pleasantly toward good things and unpleasantly toward bad things. It is just as easy for children to develop antagonistic feelings toward the good things in the Church and pleasant feelings toward the bad things of the outside world. Because of this irrational conditioning, people who know better continue to follow their feelings rather than their knowledge and do things which are bad.

Is there any possibility of changing a person who has become conditioned against the Church? Is there any hope for the John Matsons? That depends upon our understanding of the problem and our skill in handling it. Conditioning does not come about by ordinary methods of instruction. If a man holds an erroneous concept, but has no particular feeling toward it, that concept can be changed by study, or by listening to a lecture, or by the evidence obtained from an experiment. However, if the person has also developed a deep-seated, emotionally reinforced conviction about the concept, his mind cannot be readily changed either through study or persuasion. Strong feelings tend to shut out reason and evidence. Superstition and prejudice are of this sort. Many people harbor deeply emotional prejudices against other people. Neither education, persuasion, or argument seem to change their feeling.

For those who are lightly conditioned, the process of erasing their emotional reaction is relatively easy; for example, a new family had just moved into the block. Their little girl (Continued on page 304)



DANDELION
BY ROBERT B. FOX

*Golden in its youth,
It captures small patches of sunshine
And displays them on a green carpet.
Or pops them in the crack
Of a sidewalk,
Or on a dismal hillside.*

*In old age
It wears a silver crown—
Not selfishly,
But shares it with the world
By means of a gentle breeze.*



*... So these missionaries,
I suppose being fishermen
at heart, got on a boat and
away they went to
Westmanna Island ... "*

If there is any one thing that has impressed me greatly in my experience in the Church, it is that we carry on our work under the power and influence of the Spirit of God, and that we receive this assistance wherever we are projecting ourselves in the work.

I recall a fulfilment of this when in London in the early part of 1961 with President McKay. He said to me, "President Dyer, I want you to go to Iceland to investigate the possibilities of sending missionaries there." Through obedience to his request we took air passage, within a few weeks, from Oslo, Norway (in our group was President Joseph A. Gunderson of the Norwegian Mission) to Iceland.

But what do you do when you go to a country like this to establish an image for the Church? In the few days that we were there we decided upon a procedure which, I think, is a good one. First we visited the embassy of the United States, which is always a protective measure to follow when you are away from home. One thing happened there that impressed me very much.

After we got through with our business wherein we inquired about the customs of the people, of religious tolerations, of restrictions, and other things in Iceland that could affect the sending of missionaries there, the ambassador said, "Are all Latter-day Saints

Stand up and be counted

BY ELDER ALVIN R. DYER*
ASSISTANT TO THE COUNCIL OF THE TWELVE

like Barney Timmins?"

I said, "Why do you ask?" Fortunately, I happened to know of him, but I did not know that he had been there.

He said, "He was attached to our embassy here for a number of years, and if all Latter-day Saints are like that young man, then you must have a wonderful church."

I thought of the influence for good that an individual can leave in a place and how he can lift the image of the Church when he stands on the things he believes in and obeys the standards he has been taught.

We left the office of the ambassador and went to the office of the head bishop of the Lutheran Church on the island. We had a very pleasant visit and heard the bishop speak of his high regard for this young man, a Latter-day Saint, Barney Timmins.

From there we went to the office of the Minister of Education. At each of the places of contact we spoke of our purpose in going there, always with the thought that we had been asked to come by the President of our Church, who we feel is a prophet of God. "What would you think of missionaries being sent to the island of Iceland?" we asked, and then explained what the missionaries did.

Every contact that we made evidenced a truly sincere welcome. We were privileged to meet with the president of the University of Iceland. This is always, I think, an especially good contact to make. We talked to him about Brigham Young University and the educational program of the Church, the desire of our people to seek education.

*Excerpts from an address given to the Brigham Young University student body.

We finally ended up in the office of the mayor of Reykjavik. His name is Halgrimmson.

I have been greeted and welcomed in many places throughout the world in a very cordial manner, but never so much as here this day in the office of the mayor. When I suggested that we might send missionaries there, if it was the will of the Presidency and the presiding brethren of the Church, he said, "For me, I would like to see the Mormon missionaries here right now." He said, "What will you do with them when they come? Where will they live?"

I said, "They will find a place with the people."

He said, "Now I want this to be my responsibility. When they come, I will see to it that they have a place to live. Where will you hold your meetings?"

"Well, this is a little premature. We only have two members of the Church in Iceland—a Danish woman and her son."

He said, "You will need some place to meet. Let it be the responsibility of the city of Reykjavik to provide you with a meeting place at no cost."

I said, "Mayor Halgrimmson, you have been very friendly and kind, and I would like to know the reason. Why are you so friendly to the Mormon Church?"

"Well," he said, "the answer is simple. Some years ago two Mormon missionaries came to the island of Iceland, and they learned that many of the Icelanders left the island to go to Westmanna Island some 150 kilometers off the coast of Iceland toward the Arctic Circle. There, employed by others in one of the great fishing areas of the world, they would fish. So these missionaries, I suppose being fishermen at heart, got on a boat and away they went to Westmanna Island. While the men fished in the day, they fished at night and baptized 150 of these fishermen. They came back to the island and later, with their wives and families who were also converted, many of them migrated to America. A good number of them, as you may know, settled in Springville and Spanish Fork in Utah."

As he continued his story he said, "My uncle was among them. Last year (which would have been in the fall of 1960) my wife and I decided to go to America. We did not go in any official capacity, as the mayor of Reykjavik and his wife, but just as ordinary Icelanders. We told no one of our coming. We bought an automobile in Detroit and toured America. We went of course to Utah where we spent three weeks—three of the most wonderful weeks of my life. You ask me why I would like to see missionaries in Iceland. I lived among your people for those three weeks. I came to know them. I have never been so impressed with people, their educational

inclinations, their industry, and, above all, their desire to abide by what they believe and what they were taught.

"We went to Salt Lake City for the last few days of our visit in Utah. We stayed in a motel near the temple. The manager of that motel was the kindest, one of the finest men I have ever met. He said he belonged to some kind of quorum, but this was a man who lived completely, in my estimation, the life of a Christian."

I thought then of the tremendous influence that we as a people, both individually and as a community, can wield upon the lives of other people if only we live the gospel. I think that when the time comes to open Iceland for the preaching of the gospel—and this is bound to come—probably this one man with the influence he wielded on Mayor Halgrimmson and his wife will be largely responsible for the opening of the doors of preaching the gospel in Iceland. I have not been able to find this brother as yet, and I have been looking for him, but when I do I will want to convey this glad news to him.

These are happenings that indicate how the Spirit of God works in the minds of people to open the way for the spreading of the gospel.

I was on a plane going east the other day and sat in company with an elder who had served in France while I presided over the European Mission. This young man, who was a very effective missionary, is now pursuing a political science career. It is the custom of those in charge of their educational pursuits to place these young men in positions where they can learn by practical application, and thus he was attached to the office of the Governor of Connecticut as a graduate student. The Governor of Connecticut, John N. Dempsey, was born in Ireland. He is a Catholic—a wonderful man. He has accomplished many good things. To this young elder he kept coming and asking about the Church. The sterling character and qualities of this young man became an influence to Governor Dempsey—and the elder will be an influence wherever he goes.

I had the privilege recently of directing to the president of the New England Mission a beautiful brochure with the gold-imprinted lettering on the outside, "The Story of The Church of Jesus Christ of Latter-day Saints, presented to the Honorable Governor Dempsey of Connecticut."

This is God's work. We have unlimited opportunities to "Stand Up and Be Counted" as we shall seek, wherever we go, to assist in the building up of his kingdom.

Learning is an

Only two years after the organization of our Church, the Lord (through revelation to the Prophet Joseph Smith at Kirtland on December 27, 1832) gave instructions which have become the foundation and inspiration for the great educational programs of the Church:

“And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

“Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

“Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

“And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning,

even by study and also by faith.” (D&C 88:77-79, 118.)

As humble servants of the Lord, believing as they did in the commandments given them regarding the need for continued learning among our people, the Prophet and our early leaders devised a unique and comprehensive program of instruction through a system of church schools and religious organizations. This program was designed not only for adults, but for the earliest years of childhood as well.

The first issue of *The Morning and Evening Star*, June 1832, contained the following item on education: “Those appointed to select and prepare books for the use of schools will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait. It is important that children, to become good, should be taught so.”

As early as 1833, only three years after the organization of the Church, there was organized an educational institution for adult males known as “The School of the Prophets,” which enrolled about sixty students the first term. The program of studies included theology, political science, literature, geography, and Hebrew. In January 1836, Joseph Smith wrote in his diary concerning his experience with this school:

“Tuesday, 26th, Mr. Seixas arrived from Hudson

“Continuous education is our labor, our business, and our calling.”

endless process

BY HARVEY L. TAYLOR

ACTING PRESIDENT BRIGHAM YOUNG UNIVERSITY

to teach the Hebrew language and I attended . . . for the purpose of receiving lectures upon the Hebrew language. His hours of instruction are from ten to eleven a.m. and from two to three p.m. His instruction pleased me much."

In his journal, Joseph Smith refers to the School of the Prophets as follows: "... during the week the Kirtland High School [or School of the Prophets] is taught in the attic story [of the temple]. . . . The school numbers from 135 to 140 students, divided into three departments—the classic, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing, and reading are taught; and the juvenile department. . . ."

Even before the Saints came to Utah, President Brigham Young issued a statement regarding education which read in part: "It is very desirable that all saints should improve every opportunity of securing at least a copy of every valuable treatise on education, every book, map, chart, or diagram that may contain interesting, useful and attractive matter to gain attention of children and cause them to love to learn to read."

As early as 1860 a number of evening schools were established in Salt Lake City, again following the leadership of the Prophet who once said while the Saints were still in Kirtland: "We shall have long winter evenings . . . and a good time to spend in self-improvement, (Continued on page 298)"





Pioneer Interest in the Drama

This month we note the 400th anniversary of the birth of William Shakespeare, whose plays were performed on the stage of the pioneer theaters as early as 1853.

DR. LELAND H. MONSON
ENGLISH DEPARTMENT WEBER STATE COLLEGE

From the time of their entrance into the Salt Lake Valley, the Latter-day Saints have shown an intense interest in the drama as a means of disciplining the minds and maturing the hearts of the people, a study of the sources of that interest should prove rewarding. Two streams of that interest issue in Nauvoo, Illinois, and in England. In Nauvoo, Joseph Smith interested his people in the theater, because he was aware it could be a powerful instrument with which to influence his following in ways of righteousness. He selected Thomas A. Lyne to organize and instruct a

local dramatic association. Lyne, a convert to the Church from Philadelphia, Pennsylvania, and a veteran impersonator of Shakespearean characters, had played supporting roles to Edwin Forrest, Ellen Tree (later Mrs. Charles Kean), the Elder Booth, and Charlotte Cushman.¹

Even before he joined the Church in the early 1840's, Lyne had lent it his aid. His brother-in-law, George J. Adams, on a mission proselyting for converts, had come to his home in Philadelphia. Adams was puzzled about how to proceed with his mission-

ary activity, for he had little money. To raise the necessary funds, these two men somehow obtained a theater and presented Shakespeare's *Richard III*, Lyne playing the part of Richard III and Adams impersonating Richmond.²

Interested in Adams' report about Joseph Smith, Lyne went to Nauvoo to meet him. Soon thereafter Lyne was baptized and founded if not the first at least one of the first dramatic organizations in the Church. Between engagements in Nauvoo, the dramatic company traveled down the Mississippi River, presenting plays to the river towns. Brigham Young, George A. Smith, Erastus Snow, and other leaders participated in some of these productions.

Edward Tullidge, personally acquainted with Mormon actors from Nauvoo, wrote: "The Mormon theatre was conceived in Nauvoo in Joseph's day. It is as orthodox as the Temple. Thomas A. Lyne was Joseph's actor."³

The converts who emigrated from England to Nauvoo and to Salt Lake City quickened interest in the theater and in Shakespeare. The first half of the nineteenth century was a period in which the theater flourished in England.⁴ Many of the productions were Shakespearean. There were more playhouses, larger audiences, a greater number of extraordinary actors of Shakespearean roles in England in the nineteenth century than there had been since Elizabethan times.

As a result of the missionary activity of Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, Wilford Woodruff, and others, converts came into the Church from the sections of England in which the theater flourished. By October 6, 1840, the Church membership in England was just over 3,600. It had increased to 5,814 members by April 1841, and eight hundred more had already emigrated to America. (*Millennial Star* 1:165-166.) During the first decade, 1840 to 1849, 5,784 converts came to America⁵ and settled in the vicinity of Nauvoo and subsequently in Salt Lake City. Besides, many converts emigrated individually or in small groups without their departure having been recorded.

"The majority of the citizens [writes Tullidge] in 1851-1852 were fresh from a land of theatres . . . from London, Birmingham, Manchester, Leeds, Yorkshire, and Edinburgh, where the common people for generations have been accustomed to go to the theatre and

to philharmonic concerts, to see the best acting and hear the divinest singing, at a few pence, to the galleries. Such a community could not possibly have got along without their theatre, nor been content with their isolation without something to awaken pleasurable reminiscences of the intellectual culture and dramatic art of their native land."⁶

An account of six men familiar with English dramatic productions must suffice to show what was taking place. The story of Phil Margetts, an English convert who arrived in Salt Lake City on September 1, 1850, demonstrates that some of these converts had been acquainted with Shakespeare. As a boy in London, he walked across the city to see great actors in Shakespearean roles. When twelve years of age, he stood one night with his nose pressed against a window looking at a bill advertising a production of *Hamlet*. An actor, C. W. Couldock, seeing his interest in Shakespeare, gave him a ticket to the theater. Thereafter his interest in Shakespeare never lapsed. Years after his arrival in Salt Lake City in 1857-1858, he returned to England to serve as a missionary. On his way to England, he saw Charlotte Crampton play in *Hamlet* in St. Louis. When he arrived in London, he and Bernard Snow, another amateur actor and missionary from Utah, went to the Haymarket Theatre in London to see *Much Ado about Nothing*. In 1857 he saw Samuel Phelps play *Hamlet* and *Macbeth* at the Sadler's Wells Theatre in London. On January 11, 1858, he saw *Hamlet* at the Princess Theatre.

Charles J. Thomas, another early Utahn interested in the drama, born November 20, 1832 in Burnley, Lancashire, England, showed unusual musical ability as a boy. At the age of nine he played with his father in an orchestra in the Theatre Royal in New-Castle-on-Tyne. In 1860 he came as a convert to Salt Lake City. Because of his interest in music and the drama, he became the first director of the Salt Lake Theatre orchestra.⁷

George Careless, second director of music in the Salt Lake Theatre, came from London in 1864. According to Pyper,

"George's parents frequently left him alone while they visited the great city to attend the theatre, and to amuse him during their absence gave him a little playhouse theatre containing a stage and a play book with thick sheets
(Continued on page 290)

Good—the enemy of the best?

An old folk saying reads: "The good is enemy of the best." As teachers in the Church, we must beware lest this old adage prove to be true. Relative to this, consider the following questions: Do we stress some programs of the Church to the exclusion of others? It is *good* for a student to be engaged in a specific program of the Church, but it is *best* if he contributes to and benefits from all of the programs of the Church which have been designed for him.

Do we as teachers and leaders teach principles of honesty, but fail to teach these virtues in a meaningful way? Do we teach principles detached from real life situations in a theological vacuum? If so, students may learn much which is lofty about morality and theology, but may be totally inept at making applications in their complex environment. Through the means of group discussions, buzz sessions, projects, case studies, and other good methods, we must let students think, question, discuss, and apply. It is

good to stress the principles of the gospel, but it is *best* to lead and assist students to live them.

Do we as teachers and leaders teach principles of the gospel, but fail to live them personally? A teacher may present a lesson exemplifying love, kindness, or patience, and, during the duration of the lesson itself, use damaging sarcasm to demand classroom control. It is *good* to teach gospel principles to our students, but *best* if these principles are never forgotten because the teacher is a living embodiment of the virtues he teaches.

Do we ever make an assignment or even *demand* that pupils read the scriptures and do it in such a colorless, objectionable manner that those who read do so resentfully? The scriptures will be of great importance if young people see them as a valued "friend" to which they may turn for enjoyment, for spiritual uplift, for the answer to a question, for comfort or for solace. Yes, the instructor may have a good purpose in mind, but an apparent *good* can become an enemy of the *best*.

Do we teach students how to *say* prayers, but not

BY LEON R. HARTSHORN
DIRECTOR OF THE STANFORD INSTITUTE OF RELIGION

teaching

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM



how to *pray* or what to pray about? Do we teach them to be consistent in prayer, discuss how prayers are answered, and what they must do to have prayers answered? It is *good* to teach one to say prayers but *best* to teach how to pray, to communicate literally with God.

Do we ever give the impression that those who attend church regularly do not really need its great program? How often it is heard: "The ones who really need this message are not here, you are active and do not really need it." As teachers, we are charged not only with the responsibility of helping non-Latter-day Saints and inactive Latter-day Saints to become good members of the Church, but we also have the charge to assist good Latter-day Saints to become better, to be great and powerful leaders. The Lord has admonished:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28.)

It is *good* to be concerned with the inactive, but it is *best* to be striving simultaneously to convert those who are not members of the Church, working to reclaim the inactive and stimulating the good and the active to greatness. Such people, as they in turn gain gospel knowledge in depth and have the fire of the Holy Ghost burning within them, will become powerful associates in converting and reclaiming others. Good members of the Church must be stimulated to reach ever upward. Upon one occasion President David O. McKay, with his kindly but penetrating eyes, looked at a group of Netherlands missionaries and said in essence: "You are a fine-looking group of missionaries; you are outstanding." He paused, then continued: "In fact, you are so fine and so outstanding that you ought to be ashamed of yourselves for not being better than you are."

Do we teach the value of knowledge and intelligence and motivate students to pursue higher education, but fail to define and explain what is really

meant by these two terms? During 1964, as in years past, Latter-day Saint freshmen students will arrive at college and university campuses. Some will be the recipients of quorum and "Duty to God" awards. Some for years will have attended their church meetings very regularly. Some will have an acceptable knowledge of the gospel. The disturbing thing is that some of these young Latter-day Saints will sincerely believe that they should seize their opportunity to gain knowledge at the *exclusion* of all church activity, gospel study, and service. They will have either misunderstood or will not have been correctly taught the concepts of the Church relative to gaining knowledge. As a result, they will miss one of the opportunities of a lifetime to gain the kind of knowledge the Lord would desire them to have.

Latter-day Saint university students have an opportunity to integrate, interrelate, and conceptualize gospel truths and the knowledge they gain from the various disciplines to which they are exposed; for instance, the study of a great literary masterpiece can produce a new insight to a gospel truth. A poem can bring one closer to his Father in heaven. A chapter from a physics book can increase appreciation for a scripture in the Doctrine and Covenants. An astronomy course can help a person feel a kinship with Father Abraham.

Of even greater import is the contribution that gospel knowledge can make to college classes. A scripture from the Book of Mormon gives perspective in a philosophy class. The life and teachings of Joseph Smith enrich a sociology class. The love and humanity of Jesus Christ as portrayed in the pages of the New Testament make an education class more meaningful. The accounts of the creation in the Pearl of Great Price provide balance in an anthropology course.

If a person is to be educated, he must be able to conceptualize, to interrelate, and to integrate the best knowledge from many fields. Consider the following admonition from the Lord:

"Teach ye diligently and my grace shall attend you, that you may be (Continued on page 294)



Aleta

BY DOUGLAS B. WRIGHT



A band of Navajo sheep, grazing across the gentle slope of prairie land through the ever-lengthening shadows, gives the effect of a white and brown spotted blanket, spreading across the face of the barren terrain. The sheep are constantly shifting—searching, for the lack of much-needed spring rains has contributed highly to the scarcity of feed. The tender shoots of green are few and difficult to find.

Dusk is rapidly approaching, and beneath the ancient weather-beaten branches of the only visible cedar tree on the hill, a small child is silhouetted against the background of withdrawing sky. Her thoughts seem to be caught up in the fascinating drama of transition from daylight to dark. A closer look would not be possible, for the child is timid and shy. Should the presence of an onlooker be discovered, she would quickly seek cover in the nearest brush or ravine. But should a closer look be permitted, we would be gazing upon the plain, simple beauty of a young eight-year-old Indian girl—a bright-eyed lovely child with her jet-black hair tied traditionally into the *bitsi yel*, or bun, on her head. Her large black eyes sparkle with the brightness of stars as though the sun had left behind some of its golden rays to be imbedded deep within her soul. All these are added features to make the copper-colored hue of her skin stand out more meaningfully than ever. Her dress is of the quaint styling impregnated into the lives of her

ancestors, when the advent of modern cloth was introduced into their culture. Her name is Aleta.

The daydream has faded, and Aleta is gathering the sheep together, pushing them homeward ahead of the fast falling night. Aleta's father will be angry if he has to come looking for her and the sheep after dark. The sheep seem to know, and share the young shepherd's anxiety to reach home soon, for they scurry along the sandy trail with amazing speed. Only moments have lapsed until they are safely locked behind the bars of the small corral at home.

Home! To Aleta home is a small one-roomed hut. The entire structure is made of cedar poles and mud. The walls are made by standing cedar poles side by side in a circle to form a structure similar to an Eskimo's igloo. The exterior of the dwelling is covered with mud. This is a hogan. There are no windows. The only opening other than the doorway is a hole in the center of the room through which the stovepipe protrudes. There is no wooden door. A cloth hangs to protect against cool night breezes and hot summer days.

When Aleta enters the hogan, she finds her mother busily preparing the evening meal of mutton stew and fry bread. Her father is sleeping on the far side of the room. He has just returned from working on the railroad, and, as he explained, is preserving his strength for when he will have to return to the railroad.



Other than the stove in the center of the dirt floor and a small dilapidated cupboard at one side, the room is bare of any furnishings. Against the walls of the hogan are bundles of sheepskins and blankets. When the family members are ready to retire for the night, the skins and blankets will be spread out on the dirt floor of the dwelling and used as individual beds. No springs or mattress will be used. Only the skins will serve as protection from the dampness of the ground.

Shortly after the evening meal is over, Aleta's grandfather comes into the hogan, followed by two missionaries who live near the Trading Post. Grandfather has listened for many hours to the words of the missionaries and has come to believe what the two young men have told him. Since Grandfather is the oldest member of the family, and considered very wise, his judgment is respected. Therefore, when he decided to be baptized, his wife and several of his grandchildren were baptized also. Now, several months after baptism, the missionaries still come to teach the family more about the gospel which they have chosen to embrace. Grandfather speaks English well and has been called to serve as an assistant superintendent in the Sunday School of the branch they attend. It is necessary for Grandfather to learn as much of the gospel as possible, so he can convey these messages to the people in their own language. The mission-

aries are teaching Aleta's father and mother, too, for they have not yet accepted everything they have been taught.

There is another reason for the visits of the missionaries, a reason that directly involves little Aleta. In her father's family of nine children, Aleta alone has not been and will not be allowed to attend school. Her father insists there is no one else to care for the sheep, and she is needed by her mother to help care for the younger children in the family. Her grandfather insists that Aleta is going to grow up to be "a Navajo woman," untouched by the teachings and ways of the white people.

The missionaries take the time to explain patiently to Aleta's father and grandfather that it is God's desire that all his children have the opportunity to gain knowledge, to spread the branches of their intelligence, and thereby gain a fuller and more satisfying experience from life. To all this and more Aleta's parents and grandparents readily agree, but when the subject returns to that of Aleta going to school, the old arguments and hold-backs are quickly raised once more.

Although her grandfather has been taught to speak fluent English, he has failed to pass this teaching on to his own children or grandchildren. Therefore, Aleta does not understand any English. However, when the conversations are going (Continued on page 302)

Successful family classes in Genealogy

Official provision was made for the teaching of genealogy in each ward on MIA night, beginning in September, 1963. In a letter signed by President N. Eldon Tanner, then president of the Genealogical Society, these points were emphasized.

1. Constant and concentrated publicity should be given this class, so that every adult ward member is given an opportunity to attend.

2. Priesthood quorum members and their wives should be given special invitation by bishoprics and quorum leaders to attend these classes in order to learn more about genealogy.

3. This genealogical family class, while being held on MIA night, is not an MIA class, but is under the direction of the ward bishop.

During the months since then family classes in genealogy have been held in virtually all wards, with varying success. Reports show some outstanding classes with fifty to sixty or more regularly attending, but far too many show only a limited few participating. In these latter cases, not enough help is being given this class in genealogy by the teachers and ward officials. Priesthood bearers are not being sufficiently impressed by their bishoprics with the privilege of attending these classes regularly to obtain expert help in their genealogical and temple work. In these classes they may learn how to trace their ancestry successfully.

Since January 1st of this year, representatives of the Genealogical Society, by appointment of the First Presidency, have been attending stake conferences. In each conference they have given a challenge to the stake president, as follows:

"During 1964 at least 10% of our Stake membership will be attending genealogical education programs such as the MIA Family Class, Sunday School Class, B.Y.U. Classes, Stake Genealogical Classes, etc."

With each stake president and each bishop and those laboring under their direction assuming full responsibility for the success of genealogical and temple work, this challenge can unquestionably be met, even surpassed.

With 10% of the ward population attending genealogical classes, there is a great challenge to the teacher to make the lessons and class demonstrations interesting, vital and helpful to the members who attend. He will, of course, teach under the guidance of the Holy Spirit, by example and precept, the important and most significant facts in the lesson manual. More important still, he will make personal application of the truths taught to the individual needs of the class members. The successful genealogical instructors are doing just this. They are teaching the people as well as teaching the lessons.

Examples are available of how this can be done.

A somewhat unique approach is being made in Bonneville Ward, Bonneville Stake. An MIA study group was holding a weekly dinner, inviting in special speakers to address the group after the dinner. The bishop suggested that the dinners be continued

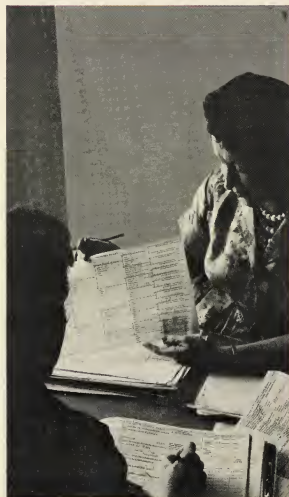
on MIA night with members meeting at 7:00 p.m. for this purpose. At 8:00 p.m. the same group remained for the family class in genealogy. This arrangement has proved highly successful. A total of 87 persons have enrolled for the dinner and lessons; and the average attendance is in the 50's and 60's. At 8:00 o'clock others may join the group for the class discussion.

To make the discussion more vital to those who come, the instructors devote a portion of each class period to an examination of the pedigree of one or more class members. A demonstration is given of what helps are available in the archives and library of the Genealogical Society, with clear indications of the exact steps to be taken to find help in the family groups, books and films at the Genealogical Society. Human interest experiences and life story incidents of ancestors are introduced to appeal to the others whose pedigrees are not being demonstrated on that particular night.

At an early class in the course the bishop told of



Pertinent Questions Answered



his genealogical experience in gathering genealogy in Switzerland, when he was there on a mission. His wife proved to be a descendant of Joseph Young, brother of President Brigham Young. A manuscript was brought to light in the handwriting of Fannie Young, their sister, which told of many incidents in the life of their father and grandfather, hitherto unknown to them. The superintendent of the ward Sunday School was there to receive information on his pioneer pedigree, and showed the class many family group records he had compiled. The high priests group leader and his wife, his first counselor and wife, and other leading ward members and priesthood officials also attend. A number of the class were found to be closely related to others in this same class group. It was surprising how many were connected, either through direct descent or marriage from the signers of the Declaration of Independence. It was possible to trace many pedigrees back to lines of nobility and royalty, where much genealogy was available. One sister appealingly presented excerpts from

the journal of her father, which she had just printed.

Several nonmembers of the Church attend. These too have pedigrees, so they have been given guidance in how they can go to the library and find records on their direct lines. As they engage in actual research their interest in the Church naturally is intensified.

A member from another ward took advantage of the class. He was a former official in the Internal Revenue Service, experienced in checking the accuracy of the records, but now retired. He had spent much time in the Genealogical Society Library, and had come to a standstill on his paternal line. With a little help he was directed to parish registers, wills and about a dozen visitation pedigrees all tracing back to a common ancestor about 500 years ago. There is material to keep him busy for years.

Other family classes are having similar gratifying success. We invite you to send accounts of your successes and the manner in which desirable results are being obtained. Your experiences may be helpful and encouraging to others.

QUESTION:

A friend maintains vigorously that when a woman is sealed for eternity to her husband, she belongs henceforth to his family, and no longer to her father's family. He says she has no further responsibility in research and temple work toward her father's progenitors. Is this true?

ANSWER:

No. Daughters are sealed to their parents for eternity, just as wives are sealed to their husbands for eternity. One sealing is just as binding, just as enduring, as the other. Daughters occupy the relationship of daughter to the father and mother forever, in the patriarchal family chain. The Prophet Joseph Smith taught: "If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons *and daughters* unto yourself, and yourself unto your fathers in eternal glory." (*Teachings of the Prophet Joseph Smith*, p. 340.)

Wilford Woodruff, as President of the Church, proclaimed in general conference, April 8, 1894, "We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord to his people."

The husband is responsible for tracing his ancestry, the wife for tracing hers; their children are responsible

for tracing the lines of both their father and mother. It is entirely appropriate for the husband and wife and children to co-operate fully in the search.

QUESTION:

How can I gain access to the valuable genealogical information found in the headings of patriarchal blessings?

ANSWER:

A published statement printed over the signature of Joseph Fielding Smith, Church Historian and General Church Recorder, gives this explanation: "COPIES OF BLESSINGS may be obtained from the Office of the Church Historian at a charge of twenty-five cents each under the following conditions: a member may obtain his/her own blessing, his/her husband's or wife's or his/her children's. Blessings given to others will be copied only upon submission of their written permission. Blessings given to deceased ancestors will not be copied."

The Church Historian's Office has performed a monumental task of making a complete card index to all patriarchal blessings, and on each card is entered the genealogical facts given in the patriarchal blessing for that person. Happily, this card index has now been microfilmed, and a copy is in the Church Genealogical Library, and before long will be cataloged and made available to the public.

BY LUISE SHERIDAN



When the World's Fair opens in April a great statue of Christ will stand tall in the LDS pavilion. Towering twelve feet and weighing some nine tons, the marble statue is the work of an Italian sculptor, Aldo Rebecchi, and is a replica of the original Christus, which was carved by the famous nineteenth century Danish artist Bertel Thorvaldsen.

Bertel Thorvaldsen was born in obscurity and poverty to an Icelandic woodcarver and his wife, a Jutland peasant, sometime between 1768 and 1773 near Copenhagen.

An abandoned canal boat was young Bertel's first home, and his mother's spinning wheel his favorite toy. At an early age he gathered shavings from the shipyard for firewood, and when a storm washed away the shavings piled outside the small boat, he was thrashed.

He was young when he went to work in the shipyards to help his father. At the time, ships were in great demand for use by the American Revolutionary forces. As Bertel worked, the ship owners noticed his extraordinary talent and urged his father to enrol him in the Arts Academy. At first, his father refused but finally compromised by allowing him to attend the academy half a day.

Destiny smoldered in this quiet, melancholy eleven-year-old. Along with molding and sketching he helped his father carve wood at home. At seventeen he was awarded his first silver medal for merit, to be

followed by the large silver medal for a small bas-relief of a sleeping cupid, still preserved at the academy. For extra money he sold plaster medallions. At twenty-one, the tall blond competed for the gold medal. The prospect so frightened him he literally walked out once. Encouraged by one of his professors to try, he returned to produce a sketch which was approved and within two months he had finished the bas-relief, Peter Healing the Lame Man. When he was twenty-two, he was awarded the great gold medal which provided a three-year travel scholarship to Rome. He did not go to Rome immediately, but remained several years in Denmark where life became a little easier for him. He had a room of his own where he could model clay, play the flute and violin, and romp with his dog. He was admitted to the Literary Dramatic Society and kept busy painting portraits, fashioning mirror frames and vignettes for booksellers, and sculpting small marbles for clients.

In spite of parental protests, in 1796 he boarded the navy frigate *Thetis* for Rome. Rome was in turmoil, for Napoleon had wrenched the pope from St. Peter's. Bertel began to visit public and private art collections and, before they were carted off to Paris, had a glimpse of the Apollo and Laocoon. He was woefully lacking in general education, but, stimulated by history and mythology, the sleeping giant began to read and study.

Though his stipend was renewed twice to lengthen

BERTEL THORVALDSEN: CREATOR OF CHRISTUS



The Thorvaldsen Museum in Copenhagen, Denmark.

his stay in Rome, he was continually plagued by lack of funds, recurrent sieges of malaria fever, and inability to sell his works. To make a little extra money he began to copy pictures for popular dealers.

At last, funds depleted and unable to sell his works, he prepared to leave Rome. Then fate stepped in. Sir Thomas Hope, a wealthy Englishman, saw his work Jason Returning with the Golden Fleece, liked it, and commissioned him to make a copy for which he advanced three hundred pounds. The tall, blue-eyed Danish sculptor became a favorite of Rome. His studio was visited by lowly and great. Kings, noblemen, and artists became his friends. It became necessary for his servants to shelter him from admirers and visitors. The king of Bavaria so often insisted that Bertel go for a ride in his carriage or to lunch that Thorvaldsen remarked, "I wish that king would go and reign. I have work to do."

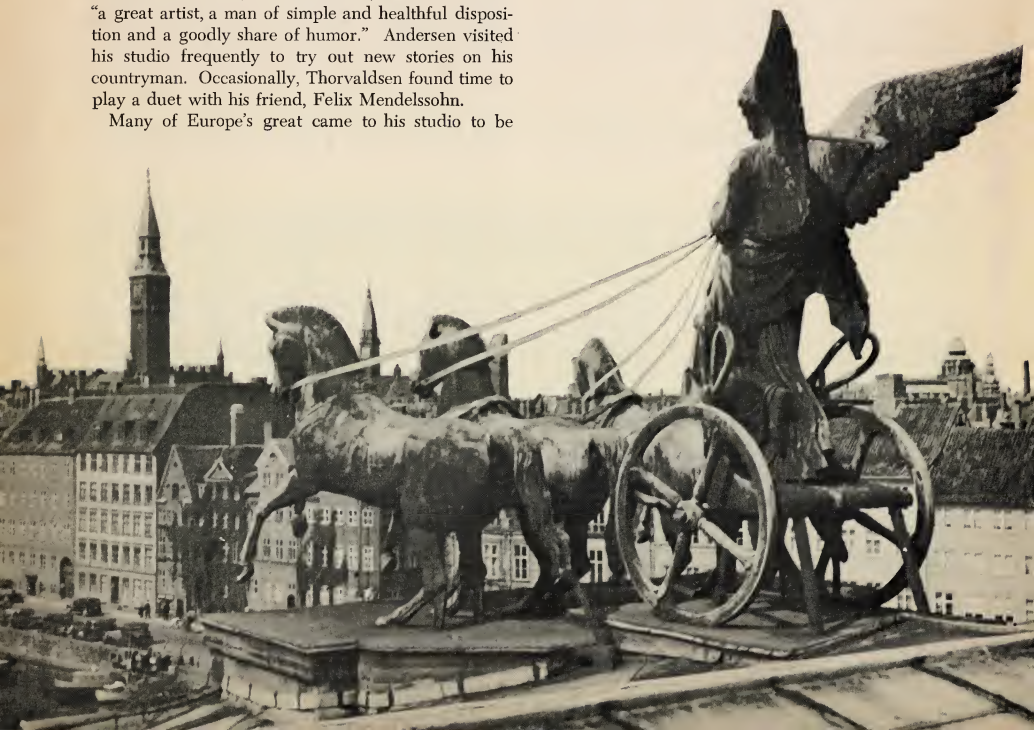
The plainly dressed, unpretentious artist, though blunt in speech, was free of envy or jealousy. He was charitable, gentle, and courteous. His long yellow hair hung to his shoulders, framing his handsome face and sky-blue eyes.

Medals and honors from Russia, Germany, Italy, France, and the Vatican were kept in a case. Hans Christian Andersen, his close friend, described him as "a great artist, a man of simple and healthful disposition and a goodly share of humor." Andersen visited his studio frequently to try out new stories on his countryman. Occasionally, Thorvaldsen found time to play a duet with his friend, Felix Mendelssohn.

Many of Europe's great came to his studio to be

sculpted—kings and princes, artists and writers. Among them was Sir Walter Scott who, lacking in language to converse, would manage to smile and say, "*Charmé! plaisir! heureux.*" Young Byron, who preferred to be melancholy, came, and his statue, refused by Westminster Abbey, now rests in Trinity College Library in Dublin.

Thorvaldsen loved classic sculpture and mythological subjects. One of his greatest works, Alexander's Triumphant Entry into Babylon, a 125-foot-long frieze in honor of Napoleon which took three months to complete, is in the Quirinal Palace in Rome. His works are in many places in Europe. By 1820 he had nearly forty sculptors and masons employed in his workshop. One of his moving works is the Night and Morning, companion pieces done in a passion of creative energy. Then there is the world-famous Lion of Lucerne. The lion, dying, with broken spear in his side, still protects the shield bearing the Bourbon fleur-de-lis with his paw. The lion is cut in a rocky, sandstone wall in a Swiss garden and measures 28 feet long and 18 feet high. It is a tribute to the gallant Swiss Guards who fell while guarding Louis XVI in 1792. People all over Europe contributed funds for



the making of this statue, including the king of Prussia and the czar of Russia.

In 1819, Thorvaldsen was requested by the building commission of Copenhagen to execute a great statue of Christ, originally intended for the altar of the Court Chapel but later placed in the Cathedral Church of Our Lady in Copenhagen.

The idea of the Christus challenged and overwhelmed him. He wanted the grand image to represent Christ as the Incarnate Son of God—glorified by sacrifice and resurrection. Five models were rejected before the sixth, the "right" one emerged and Thorvaldsen exclaimed, "Now I have it—thus it must be!"

This work was to be his alone. He would not allow his students to touch it. The great expenditure of time and energy depleted him and left him depressed.

In 1828, the plaster cast was placed before the altar of the church (pending the arrival of the marble statue.) Astonished onlookers marked the matchless grandeur and sublimity of the Christ. Later the figures of the Twelve Apostles, designed by Thorvaldsen and executed by his students, were placed to march along the nave of the cathedral.

For many the Christus is Thorvaldsen's greatest work. The tall, statuesque marble figure of the Risen Christ appears before his bewildered disciples with the salutation, "Peace be with you." The Man of Galilee stands with his head slightly inclined, his rich, full hair falling gently over his shoulders. His face is sublime. His outstretched arms, hands pierced, draw men toward him. Feelings of awe and reverence stir within the beholder. Beneath the image is carved the divine invitation: "Come unto me." Leonardo de Vinci's Last Supper may have influenced Thorvaldsen in his statue, a Christ of beauty and glory.

In 1838, after 42 years, Thorvaldsen left Rome for the last time after a farewell banquet given in his honor. His mother and father were dead. Fame had touched him. Crowds lined the harbor of Copenhagen the foggy day he landed. As he stepped into a small boat to reach the land, it was reported a beautiful rainbow appeared in the sky. In triumph he was conducted to the Charlottenburg Palace where a room was fitted for him by the king.

Next to the palace, the king gave him land for a museum to house his vast collection of over two hundred large statues and bas-reliefs in plaster and marble, his medals and sketches, and his books and coins. Thorvaldsen designed the simple, solid building, its outside walls colorfully depicting his glorious reception on his return to his native city.

The passing of Thorvaldsen had a touch of the dramatic. The winter of 1843 found him in his early seventies, depressed and (Continued on page 307)



This marble statue of Princess Maria Feodorovna Bariatinsky by Thorvaldsen, 1818, gives a characteristic picture of the female ideal of that time.

Crowning the Thorvaldsen Museum is this bronze sculpture of the goddess of victory in a chariot, executed by the Danish sculptor H. V. Bissen, and based partly on drawings by Thorvaldsen.

EARLY "MORMON" AMERICA

HISTORIC SITES TO VISIT WHILE ON YOUR WORLD'S FAIR VACATION





1 The Prophet Joseph Smith's Birthplace

Near Sharon in Windsor County, Vermont.

Turn off Vermont 14, one-half mile south of South Royalton, or $4\frac{1}{2}$ miles north of Sharon. Signs indicate road.

2 Birthplace of Brigham Young

Whitingham, Southern Vermont.

East on Vermont 9 from Bennington, or west on Vermont 9 from Brattleboro, to Wilmington. South on Vermont 112 to Jacksonville. West on Vermont 100 to Whitingham. Monument near summit of hill in Town Hill Recreational area.

3 Hill Cumorah

Upstate New York.

Interstate 90 east from Buffalo, or west from Syracuse to Manchester. North about 7 miles on N. Y. 21. The annual Hill Cumorah Pageant will be July 27-Aug. 1, 1964.

4 Smith Home and Sacred Grove

N. Y. 21 north from Hill Cumorah $1\frac{1}{4}$ miles; west at intersection one mile; north one mile to Smith home. Sacred Grove $\frac{1}{4}$ mile west of house.

5 Palmyra

From Smith home follow Stafford Street to Palmyra Main Street. Turn right three blocks on Main Street to "Four Corners" (where there is a church on each corner). Continue $1\frac{1}{2}$ blocks east to Exchange Building, south side of street, where Book of Mormon was first printed.

Marker identifies Martin Harris farm, $1\frac{1}{2}$ miles north of "Four Corners."

6 Peter Whitmer Farm

Near Waterloo, New York.

Short distance south from Waterloo on N. Y. 96. Marker indicates turnout.

7 Susquehanna River

Near New York-Pennsylvania Border.

From Binghamton, New York east on N. Y. 17 to Windsor, south on N. Y. 79 (changes to Penn. 92 at border). Exact location is not known. (Continued)

Early "Mormon" America (Continued)

8 Harmony Township

South on Penn. 92 from New York-Pennsylvania border to Oakland. West on Penn. 70 two to three miles. Marker indicates McKune Cemetery, site of old home of the Prophet Joseph and Emma Smith, west of cemetery between road and railroad tracks. Monument commemorates Aaronic Priesthood restoration nearby. Joseph Smith and Oliver Cowdery were baptized in the Susquehanna River in this area.

9 Kirtland, Ohio

Twenty-five miles east of Cleveland, Ohio. West on Interstate 80 from Erie, Pennsylvania to the Kirtland exit.

10 Nauvoo

Western Illinois.

Illinois 96, 15 miles north from Hamilton and 9 miles south from Neola. LDS Bureau of Information is at the Temple Block, corner of Wells and Mulholland in Nauvoo.

11 Carthage

Illinois 136, eleven miles east of Hamilton. Directions to jail on marker near west end of business district.

12 Independence

LDS chapel, office and mission home at Walnut and Pleasant.

Temple lot, across street from Reorganized Church Auditorium, Corner of Walnut and River.

13 Liberty

On U. S. 71; 13 miles north of Independence. Liberty Jail is on Main Street just north of Mississippi Street.

14 Adam-ondi-Ahman

Davies County, 80 miles north of Independence. U. S. 69 from Liberty to Altmont, Mo. 6 to Gallatin, Mo. 13 north towards Jameson about 6½ miles where a marker points west to Adam-ondi-Ahman. Other signs lead to summit overlooking valley.

15 Garden Grove and Mount Pisgah

Southern Iowa.

From Missouri north on U. S. 69.

Garden Grove—60 miles south of Des Moines near U. S. 69.

Mt. Pisgah—18 or 19 miles west of U. S. 69 on U. S. 34, off main highway two miles.

16 Council Bluffs

Western Iowa.

17 Winter Quarters

Florence, Nebraska.

North on U. S. 75 (INT 29) from Council Bluffs to Crescent; west on U. S. 280 over Mormon Pioneer Memorial Bridge to Florence (north of Omaha). Pioneer park marker, 30th and State Streets; Winter Quarters Cemetery, State Street and North Ridge Drive. Winter Quarters from Omaha, 30th Street north to State Street.

18 Chimney Rock and Scottsbluff

Western Nebraska.

West on U. S. 30 from North Platte to Ogallala; U. S. 26 to Bridgeport. Chimney visible most of the way between Bridgeport and Bayard. Scottsbluff is on U. S. 26.

19 Rebecca Winters Grave

Near Scottsbluff, Western Nebraska.

East on U. S. 26 from Scottsbluff; south on west side of Great Western Sugar Factory, crossing Burlington RR tracks; east through gate, follow trail across pasture, over bridge and irrigation ditch. Grave is about ¼ mile beyond bridge on north side of railroad tracks.

20 Fort Laramie

About 50 miles northwest on U. S. 26 from Scottsbluff, Nebraska, toward Casper, Wyoming.

21 Register Cliffs and Old Trail Ruts

Near Guernsey, Eastern Wyoming.

Register Cliffs—South from Guernsey over North Platte River bridge about ¾ mile; follow left turn 1¼ miles to cattle guard; turn left into field. About ½ mile to marker and Register Cliffs.

Mormon Trail Ruts—West ½ mile on south side of North Platte River bridge, left about ½ mile. Ruts are several yards east of crevice.

22 Fort Casper

Devil's Gate

Independence Rock

Martin's-Willie's Markers


South Pass, Central Wyoming.

From Fort Casper and old Mormon Ferry, (Casper, Wyoming) southwest on Wyo. 220 about 50 miles toward Muddy Gap. Independence Rock on left. Few miles further Devil's Gate on right; shortly beyond, Martin Cove marker on right. U. S. 287 from Muddy Gap to junction at Little Popo Agie River; Wyo. 28 southwest over South Pass (Continental Divide) to Farson, and south to Rock Springs.

23 Fort Bridger

Southwestern Wyoming.

West on U.S. 30-30 S from Rock Springs about 70 miles; east from Evanston about 30 miles.



The New York World's Fair can be described only in superlatives. So also must be described the participation in the fair by The Church of Jesus Christ of Latter-day Saints.

On April 22, when the gates of the fair open, the Church through its world's fair pavilion, will acquaint those who come with our true image: with who and what we are and what we believe, especially those on the eastern seaboard, the area from which the great majority of visitors will come.

Architects and other critics have told us that we have the most beautiful pavilion at the fair. Exhibit materials, designed to generate wide interest, consist of outstanding works of art, telling the story of Chris-

THE CHURCH AT THE NEW YORK WORLD'S FAIR

BY BERNARD P. BROCKBANK

MANAGING DIRECTOR OF THE

WORLD'S FAIR PAVILION

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

tianity and of the restored Church founded in this hemisphere through the Prophet Joseph Smith.

Conservative estimates place the potential number of visitors to the Mormon pavilion at 5,000,000 during the 360 days the fair will be open in 1964 and 1965.

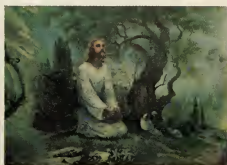
The fair, among other things, provides the Church with the first big opportunity to tell its story to a substantial part of the many millions who occupy the "canyons" of apartments of greater New York City. In an area such as New York it is often impossible to

approach a door, knock, and gain admittance. In many places in New York there must be an invitation before one even approaches the doorman at the main entrance.

Serving to help our visitors as guides and teachers will be young men assigned from the Eastern States Mission by President Wilburn C. West, who also is assistant managing director of the pavilion. They are being carefully trained to help the predicted flow of 1,500 persons an hour through the pavilion. Special



Jesus teaches the multitude.



Jesus in Gethsemane.



Christ and Thomas.



Jesus is crucified.



When Jesus was baptized by John, the Spirit of God descended upon him "like a dove."

On the shore of the Sea of Galilee, Jesus calls Peter and Andrew.

Pictures on these two pages are taken from the World's Fair "Life of Christ Mural" and are by artist Sidney E. King. Twelve scenes from the life of the Savior are depicted by the mural.



facilities are available for those who wish more "on the spot" information.

The Mormon pavilion is strategically located near the entrance that will be used by the majority of visitors to the fair. They will see the pavilion as soon as they leave the subway or railroad cars to walk over a ramp into the fairgrounds. In fact, the pavilion can be seen from virtually every area of the fairgrounds and from the superhighways that touch its perimeter.

Focal point of the pavilion is a replica of the triple-towered facade of the Salt Lake City Temple. The main spire rises 127 feet, as high as a 12-story building, and is topped by a gold-leafed statue of the Angel Moroni. Except for the Unisphere, the main tower is the tallest structure at the fair.

Behind the towers will be an artificial cloud designed to provide the same inspiring view one so often gets while approaching the temple in Salt Lake



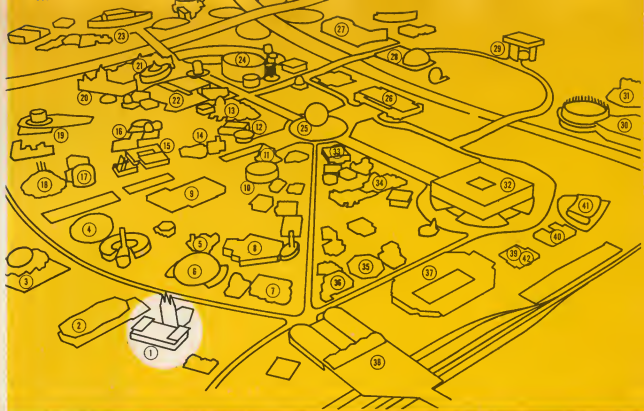
"And I saw another angel flying through the midst of heaven. . ."



Jesus instructs the Apostles.



"This same Jesus . . . shall so come . . . as you have seen him go. . ."





Elder Richard L. Evans of the Council of the Twelve and Lowell Thomas confer during a session in which was recorded the narration for films to be shown at the fair.

A Guide to the New York World's Fair

The magnitude and beauty of the buildings and grounds of the New York World's Fair is shown in this photograph of a scale model. Some of the primary buildings are numbered on the sketch to the left and listed below. The LDS Pavilion, (1), occupies a prominent location near the railway station, (38), where many of the visitors to the fair will arrive and depart. It is also near the World's Fair Pavilion, (6). It is estimated that at least a week would be required to see all the exhibits at the fair.



- | | |
|-------------------------------|----------------------------------|
| 1. LDS Pavilion | 22. International Plaza |
| 2. Gas, Inc. | 23. Lake Amusement Area |
| 3. IBM | 24. New York State |
| 4. DuPont | 25. Unisphere |
| 5. National Cash Register | 26. New York City |
| 6. World's Fair Pavilion | 27. General Motors |
| 7. RCA | 28. Travel Pavilion |
| 8. Protestant-Orthodox Center | 29. Port of New York |
| 9. Spain | 30. Ford Motors |
| 10. Indonesia | 31. Hall of Science |
| 11. Republic of China | 32. United States |
| 12. Philippines | 33. Mexico |
| 13. Africa | 34. Ireland |
| 14. United Arab Republic | 35. Billy Graham |
| 15. Japan | 36. American Express |
| 16. Sermons from Science | 37. Singer Arena |
| 17. S. C. Johnson & Co. | 38. World's Fair Railway Station |
| 18. Electric Power & Light | 39. Maryland |
| 19. Eastman Kodak | 40. West Virginia |
| 20. Belgium | 41. Illinois |
| 21. Vatican Pavilion | 42. Montana |

City on days when billowing clouds tower into the blue sky. The towers are mirrored in a large reflection pool that lies among ever-blooming sunken gardens which, like the pavilion itself, have been planned to create a sacred, serene atmosphere in which families may find rest and the opportunity to meditate.

Behind the towers lies the exhibition building, consisting of twin halls linked by a 110-foot gallery. This building is itself an architectural triumph from the standpoint of beauty and also because all structural components, except for the poured foundation, will be used for other church purposes after the fair closes in 1965.

The walls are pre-stressed concrete panels, each weighing eleven tons. A rare white cement and an aggregate of white Utah onyx used in casting these panels resulted in surfaces of pristine grace. These symmetrical panels have a self-contained finish that enhances both the exterior and interior. Between, below, and above these panels are unique insets of golden glass casting a golden, hallowed glow over the works of art in the exhibits.

Rising above the building are 80-foot steel staffs between which will hang sails providing an ever-moving backdrop for the towers.

Entering the east hall, the visitor first will see the dominating work of art of the fair: "The Christus." This 12-foot, nine-ton statue of Jesus Christ is a replica of the one sculptured in the early nineteenth century by the noted Danish artist, Bertel Thorvaldsen. The replica was carved of carrara marble by one of today's great sculptors, Aldo Rebecchi, in Florence, Italy. It rises from a four-foot pedestal upon which are engraved four significant scriptures from the teachings of Jesus from the four standard works all important to the happiness of man.

The very theme of the Mormon pavilion is "Man's Search for Happiness," happiness as distinguished from pleasure. Throughout the pavilion this theme is illustrated by works of art, through use of the scriptures in other aspects, such as the films that will be shown.

After the first glimpse of "The Christus," it is expected visitors will turn naturally to the right where they will find a statue of Adam and Eve. This statue introduces the belief that God created man in his own image after his own likeness—that man is part of God's family.

Also in this hall are to be found large canvases showing the ancient prophets and the apostles of Jesus Christ. These newly created paintings relate to scriptural texts to be found on the panels and to the rear of the large golden grided tapestry screening "The Christus."

Passing into the gallery linking the twin halls, the visitor will find two 110 by 8 foot murals. One depicts twelve important scenes from the life and teachings of Christ and the other shows twelve important scenes in the history of The Church of Jesus Christ of Latter-day Saints. The strength of these two magnificent murals prepares the visitor for his arrival in the west hall of the restoration room.

First to be found in the restoration room is a diorama showing the Prophet Joseph Smith as he offers prayer to God in the Sacred Grove. The first vision diorama is filled with sacred beauty. Then one sees a dual diorama depicting Christ as he preaches the Sermon on the Mount in Jerusalem, and his appearance and preaching to his "other sheep," the people of the New World. Also in the restoration room are a life-size statue of Joseph Smith and a 20-foot mural illustrating "The Purpose of Life—Man's Search for



Eternal Happiness," the restoration of the priesthood by Peter, James, and John upon the head of the. Prophet Joseph Smith and the present-day church organization.

Here, too, the Church is using the scriptures for the edification of man. God set forth the scriptures as a program for man to follow so that he might obtain the most out of mortal life. As Paul said in Second Timothy:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17.)

It is because of this that one of the films to be shown in the twin theaters off the gallery is devoted to the search for happiness and eternal life by the children of God who build their lives around the Holy Scrip-

Information to assist you in your plans to attend.

The fair opens April 22, and runs to October 18, 1964 and from April 21 to October 17, 1965. The gates will be open at 9:30 am, and the exhibits will close at 10:00 pm. Visitors can travel by taxi from Manhattan to Flushing Meadows for about \$4.00; by helicopter for about \$10.00; New York City's three subways charge fifteen cents for transportation to the fairgrounds from any point in the system. Admission will be \$2.00 for adults and \$1.00 for children (2-12). Most exhibits are free, and there are 54 restaurants at the fair.

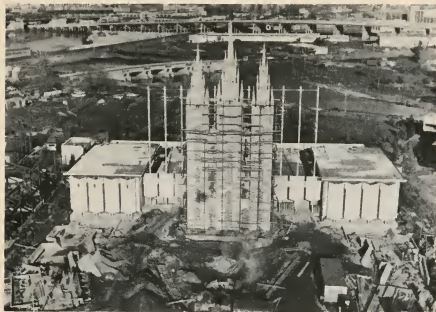
For a book on rates for 450 hotels and motels in the fair area, write to, Fair Housing Bureau, 30 Rockefeller Plaza, New York.

The Pageant at the Hill Cumorah will be held July 27 through August 1.

President N. Eldon Tanner, left, and Elder Bernard P. Brockbank, examine statue of Angel Moroni, made to stand atop the replica cast towers of the Salt Lake Temple.



The LDS Pavilion from the air during construction.



Breaking ground for the LDS Pavilion at the New York World's Fair are three members of the Council of the Twelve (r to l) Elder Harold B. Lee, Elder Delbert L. Stapley, and Elder Richard L. Evans, and Stewart Constable, fair vice president.



tures. The other film presents its message in a setting of song by the world-acclaimed Tabernacle Choir.

As visitors enter one of the theaters, a film will be showing in the other theater, alternately, in order to conserve the time of fair goers. If there is a waiting time for entering the theaters, visitors will see three revolving displays in the theater corridor. One concerns the tests of early Christianity, another the tests of present-day Christianity as set forth by the restored gospel of Jesus Christ, and the third stresses again the theme of the pavilion: "Man's Search for Happiness."

In the theaters will be seen backlighted, giant-sized transparencies of color photographs of globe-wide church activities, including the building program and youth programs as they are effectively carried out in many places.

The exhibit has been developed under the direction of President David O. McKay and the First

Presidency, with Presidents Henry D. Moyle, Hugh B. Brown, and N. Eldon Tanner serving as counselors, successively, and by a World's Fair Committee, and others working under their direction.

The committee includes: Harold B. Lee, chairman; Mark E. Petersen; Delbert L. Stapley; Richard L. Evans; Bernard P. Brockbank, managing director; Wilburn C. West, assistant managing director; G. Stanley McAllister; George H. Mortimer; James B. Conkling; Robert N. Sears; Isaac M. Stewart; Belle S. Spafford.

Others whose services we acknowledge include: David W. Evans, co-ordinator of exhibits; Harold W. Burton, advisory architect; Fordyce & Hamby Associates, New York, architect; George A. Fuller Company, New York, building constructors. Irving T. Nelson has supervised the landscaping. A local New York committee, including Kenneth H. Beesley and James Lavenstein, working with Presidents McAllister and Mortimer has done able and appreciated service in some special assigned tasks. Acknowledgment is made also of the services of Robert R. Mullen and associates, W. O. Whitaker and associates, Paul Evans and associates. Many, many others, artists, artisans, and engineers, photographers, writers, consultants, and others in New York, Salt Lake City, and in many places across the country and beyond from Los Angeles to Italy have made significant contributions, including lighting, sound specifications, motion pictures, printed materials, and ideas and suggestions of numerous and unnamed kinds.

An identifying sign that has appeared in front of the exhibit during the construction period reads in part:

Pavilion
of
The Church of Jesus Christ of Latter-day
Saints
(Mormon)

This exhibit will portray man's search for happiness with the gospel as the way of life.

The design, construction, exhibits, and all that has gone into this building have resulted in making it a hallowed, sacred place.

LDS participation in the fair goes beyond the pavilion. The Tabernacle Choir will appear and sing at the fair Utah Day, July 24, and its broadcast of Sunday, July 26, will originate from the Music Hall at the Texas Pavilion, chosen because of its acoustics and other facilities.

Approximately three hundred Singing Mothers from the eastern states will give concerts in June. Other special events for the fair are in the planning stage.

Fair representatives have been lavish in their praise

of our efforts. What the Church is doing aids more than itself, for it adds to the qualities that will make this great international undertaking a success.

A year ago, Flushing Meadows resembled a sea of mud upon which had been scattered huge jackstraw dumps. Now as opening day approaches, the scene there bears out the unwavering conviction of Robert Moses, president of the World's Fair Corporation, that everything will be ready when the gates open to the public.

Radiating out from the magnificent stainless steel Unisphere created by US Steel, are buildings of many sizes and shapes and built of many types of materials, some of which were not even known to man a decade ago. What has been created at the fair is certain to influence architecture and building methods in the decades ahead.

Building of many structures and installation of



Workmen set prefabricated concrete sections which form the walls of the exhibition building. After the fair these will be used in the construction of other church buildings in the east.

Pictures on these pages are from the Church History Mural, painted by artists Harold T. Kilbourn of Salt Lake City and Alexander Rosenfield of Los Angeles.

Right: The boy Joseph Smith in the Sacred Grove.

Far right: Burning of homes and mobbing of church members in Missouri.

Below: Organization of the Church in Fayette, New York, April 6, 1830.

Below right: The martyrdom of the Prophet Joseph Smith at Carthage Jail, June 27, 1844.



utilities required peak use of 6,500 men with a multitude of skills. Thousands more have been at work building the new highways that will help visitors reach the fair—highways that will serve also to alleviate some of the traffic problems besetting Long Island residents.

The Unisphere symbolizes the shrinking globe, the increased communication between men everywhere, and the fair's theme: "Peace through Understanding."

All of the showman's techniques are used by exhibitors to provide a spectacular appraisal of where man has been, where he is, and where he is going as a result of increasing knowledge.

A twelve billion candle power beam of light, visible for hundreds of miles, will penetrate the atmosphere. The world's largest fountain will burst into a brilliantly synchronized symphony of water patterns, color, music, and fireworks; a 610 bell carillon will provide inspiring music. Buildings of beauty and unusual

design will fascinate the viewer. Every moment in the fair can be full of excitement and growth. The billion dollar fair is full of the achievements of men today.

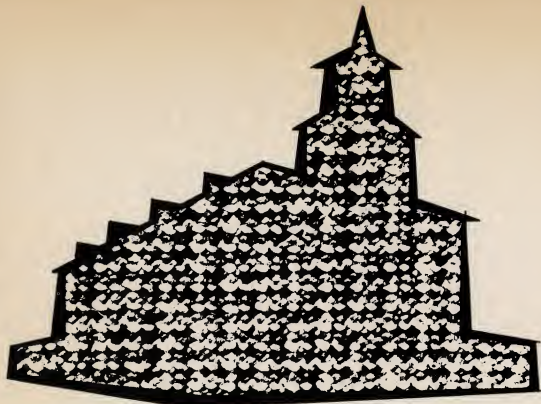
There will be many pavilions, 51 countries, 24 states, and 8 religions represented. The fair covers over 640 acres.

As Mr. Moses recently told *Newsweek*:

"A fair is everything for everybody from everywhere—temples of religion, wonders of states, industries, new nations, pageants, universities, Olympic Games of Progress, the Space Age, Ringling's Circus, harmony, and chaos. You name it. We shall have it."

While the Mormon pavilion will be a serene place, it is designed to have visitors come in carefree, but to leave it with sincere desire to search further the way of life suggested by the scriptures and Jesus Christ, through which they may gain eternal life and happiness.





Why Bigelow is specified for so many Mormon church buildings:

Gropoint Director, above, is one reason. Sturdy. Long-wearing. Impressive in color. This heavy-duty tweed is woven of finest selected imported wools, designed particularly for use where traffic is heaviest.

Gropoint Director is one of a group of Bigelow Carpets with quality befitting Mormon church buildings. Not only do

they improve the building's appearance—they are excellent absorbers of sound.

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Pioneer Interest in the Drama

(Continued from page 265)

which he cut out and pasted on cardboard . . . and no doubt in this little play theatre he acquired the love for the drama and for music which later . . . placed him at the head of the Salt Lake Theatre orchestra."⁸

Still another pioneer recalled seeing Macbeth played by Macready in England: "After Macbeth has murdered Duncan, and he stands appalled at what he has done, looking with horror upon his bloody hands, a loud knocking is heard at the castle door. Macbeth says, as he goes out to wash his hands—

"Wake Duncan with thy knocking! I would thou couldst." If I were to live a hundred years, I could not forget the manner in which Mr. Macready used to pronounce those words. Grief, remorse, despair were all expressed in a loud cry which rent the heart."⁹

Three bits of evidence which cropped up in the Salt Lake City newspapers give further credence to the idea that these Mormons from England were interested in the theatre. An anonymous writer in the *Deseret News* records an experience which shows his interest in Shakespeare in London. He writes:

"In London, a few years ago, Charles Kean got up a series of Shakespearean representations—we believe he called them revivals. . . . We had the pleasure of visiting London at that time and saw the performance of 'Henry the Eighth,' he playing Cardinal Wolsey and Mrs. Kean taking the part of Queen Katherine."¹⁰

And a *News* critic commented that Madame Scheller's Ophelia was the "finest and most chaste presentation of the character that he had seen either in the United States or Europe."¹¹

John Lyon, early critic of the *Daily Telegraph*,¹² had also been acquainted with actors and theaters in England. "We had," he said, "seen Hamlet by Kean, Sullivan, and the greatest artists of the English stage."¹³

This interest in the drama by English converts was at least in part responsible for "devotion to dramatic art amid pioneer conditions, in a day and age in national history



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GENERAL CONTRACTORS FOR THE
PAVILION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
AT THE NEW YORK WORLD'S FAIR

when the stage was regarded with universal disapproval by the elite of American society."¹⁴

The first three years after their arrival in this land of desolation, the Mormon pioneers were so busily engaged in preparing the land for cultivation, in erecting their log cabin houses, and in providing the necessities of life that they found little time to devote to the drama. Subsequent events, however, show that interest in the theater was increased by these English converts who came to the Salt Lake Valley.

In 1850 the Deseret Dramatic Association was organized largely from members of the Nauvoo Brass Band,¹⁵ many of whom, including the leader, William Pitt, were converts from Pitt's English band.

Social Hall, erected in 1852, was the building in which the first Shakespearean play in Salt Lake City was presented. It contained in a niche above the stage a bust of Shakespeare which an unknown person had brought across the plains by ox team. The first recorded production of a Shakespearean play in Social Hall was *Othello*, produced soon after the hall was dedicated on January 1, 1853. Bernard Snow played the title role. *Othello* was presented a second time in Social Hall on March 12, 1856, when William Chanless, a visitor, was favorably impressed with the characterizations of Othello and Iago, the former role portrayed by Bernard Snow and the latter by W. H. Wilson.

This early interest in Shakespeare gained momentum when the Salt Lake Theatre was built in 1862. Only two years after the completion of this playhouse, "Father John" Lyon, referring to a Shakespearean play, wrote in the *Daily Telegraph*: "If played as we hope it will be, it will pave the way for more of Shakespeare, and for that kind of commodity there is considerable call."¹⁶

In another article, the same critic urged the management of the Salt Lake Theatre to bring more dramas by the great authors: "The determination of the management to place us in the first rank is appreciated by the patrons of the theatre, and we hope yet to record many successful triumphs in the favorite pieces of the great authors."¹⁷

In 1867 the two streams of influ-

ence from Nauvoo and from England came together in the Salt Lake Theatre in the persons of Thomas A. Lyne and Phil Margetts. On March 12, 1867, they were playing *Richard III*, the play that George J. Adams and Lyne had presented in Philadelphia. Lyne once again enacted the role of Richard III; Phil Margetts took the part of Lord Mayor. Again on December 17, 1867, these two men appeared in *Richard III* in the same roles. Between these two performances, they participated in *Macbeth*, with Lyne as Macbeth and Margetts as the first witch.

¹⁴John S. Lindsay, *The Mormons and the Theatre*, Salt Lake City, Century Printing Co., 1905, pp. 4-5.

¹⁵George D. Pyper, *The Romance of an Old Playhouse*, Salt Lake City, Deseret News Press, 1937, p. 25; Lindsay, pp. 5-6.

¹⁶Edward W. Tullidge, *History of Salt Lake City*, Salt Lake City, Edward W. Tullidge, Publisher and proprietor, 1890, p. 741.

¹⁷A. W. Ward and A. R. Waller, *Cambridge History of English Literature*, New York, G. C. Putnam and Sons, 1917, XIII, pp. 283-284.

¹⁸Richard L. Evans, *A Century of Mormonism in Great Britain*, Salt Lake City, Deseret News Press, 1937, p. 245.

¹⁹Tullidge, *op. cit.*, p. 737.

²⁰Pyper, *op. cit.*, pp. 153-154.

²¹*Ibid.*, p. 156.

²²L. P. Patrick Henry's Way of Speaking, *The Contributor*, XV (1893), pp. 595-598.

²³*Deseret News*, April 1, 1869.

²⁴*Ibid.*, June 5, 1868.

²⁵La Fisher Maughan, *A History of Staging and Business Methods of the Deseret Dramatic Association 1852-1869* (Unpublished thesis, Department of Speech, University of Utah, 1949), pp. 191-192, 205.

²⁶*Daily Telegraph*, December 21, 1864.

²⁷Andrew Love Neff, *History of Utah*, Salt Lake City, Deseret News Press, 1940, p. 602.

²⁸Pyper, *op. cit.*, p. 41.

²⁹*Daily Telegraph*, December 3, 1864.

³⁰*Ibid.*, December 12, 1864.

HARK!

BY MARY E. FORBES

*There is music in the woodlands,
There is music on the hills,
It is sounding in the meadows,
It is singing in the rills.
It is humming in the branches,
It is coming up the street,
It's the music of the dancing
Of Spring's feet.*

Church Moves On

(Continued from page 250)

Bethesda, Maryland.

27 "The First Presidency announces the Lion House cafeteria and social center will close March 31, 1964, for an indefinite period of time," read the brief statement released today. The Lion House has been operating as a social center under the direction of the Young Women's Mutual Improvement Association. The building was erected in 1855 by President Brigham Young and used by him throughout his lifetime.

MARCH 1964

2 The senior and the junior all-Church basketball tournaments began play in Salt Lake City. Last evening a devotional program was held in the Salt Lake Tabernacle for the players and their friends. In all, sixty-four teams, representing some four thousand teams that had played in the stakes during the season, were to play the ninety-four tournament games. The games were to be played at Liberty-Wells, Park, Riverside, and Rose Park gyms in Salt Lake City. Semi-final and final games were scheduled at the University of Utah fieldhouse.

6 Utah State University Sixth Ward won the senior all-Church basketball tournament by defeating Murray Eighth, 64-58; Lomita (California) placed third over Roosevelt Third (fifth place) with a 58-80 score; American Fork Twelfth placed fourth (consolation) over South Jordan Second, 74-52. South Jordan Second was awarded the sportsmanship trophy.

Douglas Ward won the junior all-Church basketball tournament by defeating Bonneville Ward 44-42. Both teams are from Bonneville (Salt Lake City) Stake. This was the first time in the tournament's history that the first and second place team were from the same stake. Both teams had defeated the other twice during the season. Oakland Third (California) placed third with a 65-63 score over Bountiful Fourteenth (fifth place). Panguitch North won over Cardston (Alberta, Canada), 53-51, for the fourth (consolation) and sixth places. Cincinnati (Ohio) won the sportsmanship trophy.



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Good, the Enemy of the Best?

(Continued from page 267)

instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (*Ibid.*, 88:78-80.)

Colleges and universities are great repositories of knowledge on many subjects, including those mentioned above. The individual student can prepare himself for a profession in any field and can prepare himself to serve the Lord effectively at the same time if he so desires. If it were possible for one to devote four years to university subjects to the exclusion of all gospel learning, activity, and service and then devote four full years to these three all-important things, he would still be the loser. The obtaining of knowledge and learning in a variety of educational fields under the tutelage of professional scholars can stimulate and broaden the young Latter-day Saint for a life of service to himself, to his loved ones, to society, to his church, and to his God, if the knowledge he obtains is used to establish meaningful relationships and is utilized in progressive and creative development. If he does not do this, both his professional knowledge and training and his gospel knowledge and training will be woefully inadequate.

To teach the value of knowledge is *good*, but to teach a student to interrelate, integrate, and to conceptualize is *best*. Further, there may be times when knowledge in one field cannot readily be interrelated, with knowledge in another area. The

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intelligent student will, when this occurs, embrace revealed truth.

Do we over-emphasize that students should stay active in the Church during their school years? That is, do we advocate a defensive role, emphasizing the resisting of the influence of the philosophies of men to the extent that youth try to protect themselves at the expense of growing, influencing, and contributing. Remember, youth are the recipients of the gospel of Jesus Christ, they have the gift of the Holy Ghost, and they are clothed with the priesthood. It has often been said in athletics that the best defense is a good offense—it is hard for the opposing team to score if you have possession of the ball. Our youth should be contributing, advancing, not just trying to hold the *status quo*. It is *good* to remain active, but it is *best* to share the gospel and to progress in knowledge, activity, and service. If our young people are sent to school with the goal of *only* keeping active, then they are exposed to a rough battle with little armor. The Apostle Paul said to put on the whole armor of God and take the shield of faith. But Paul never advocated sending anyone out to battle without a sword. The sword he advocated was the "sword of the Spirit, which is the word of God." (Eph. 6:17.)

It would be an injustice to send one into battle with only a shield to protect himself. It is *good* to stress being active, but it is *best* to teach students to progress, influence, serve, and convert.

"Marching down to Armageddon—

Brothers, stout and strong!
Ask not why the way we tread on

Is so rough and long!

God will tell us when our spirits

Crow to grasp his plan!

Let us do our part today—

And help Him, helping Man!"


—Sir Edwin Arnold

It will be *good* to try to be a more effective teacher and leader, but it will be *best* to succeed. The good can be the enemy of the best, if when we teach we unconsciously include future stumbling blocks for our students. But if we are prepared, prayerful, and persistent, the *good* can be the forerunner and the associate of the *best*.



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Learning—An Endless Process

(Continued from page 263)

and it is our duty to become a cultivated people in all branches of education known among mankind.”

From 1875 to 1911 the Church established and maintained academies. Twenty-two such institutions were founded in the Rocky Mountain states, Canada, and Mexico. However, with the rise of public high schools, the Church closed most of its academies and turned its attention to building junior colleges. These institutions rendered a very distinct and valuable service to the

youth of the Church. By 1920, however, it was becoming obvious that the Church could not continue building enough of these small colleges to accommodate all the youth of the Church; therefore, a move was inaugurated to encourage the transfer of these institutions to the various states in which they were located. In Utah and Arizona the transfer was successfully made. However, the state of Idaho chose not to maintain Ricks College as part of its educational system. Therefore, the Church has operated this school since it first opened in 1888.

With the closing of its academies and junior colleges, the Church felt the need of providing some plan for

daily week-day religious education for its young people attending public high schools, colleges, and universities. Seminaries and institutes are now operating near most public high schools, colleges, and universities where there is a large enrollment of LDS youth. Many young people are currently enrolled in these institutions. Demands for new units and additional space at established locations are being requested faster than they can be provided.

In addition to the large number attending institutes and seminaries during the past year, more than 15,000 registered at Brigham Young University, more than 1,500 at Ricks College, more than 500 at LDS Business College and nearly 650 in the schools of the Juarez district in Mexico. In addition to this many more thousands attended the schools of the Pacific—The Church College of Hawaii, The Church College of New Zealand, and schools in Samoa, Tonga, and other places.

Through the facilities of the great Adult Education and Extension Services program of BYU last year, nearly 100,000 people took advantage of opportunities to continue their educational experiences. These opportunities for continued learning were made possible through home study courses in almost every field, through special lectures and institutes, through extension classes held in various towns and communities, through evening school classes, and by radio and television courses. Ten travel study tours were conducted to various parts of the world. Four hundred and eleven people took advantage of these tours to continue their learning programs.

Education Week programs are now being held in ten states and Canada. It is estimated that approximately 40,000 people will attend these great festivals of learning next summer at 44 separate locations.

Full-time adult education centers now are established at Rexburg, Idaho Falls, Ogden, Salt Lake City, and Los Angeles. The purpose of these centers is to bring more educational opportunity close to our people, to encourage more and more continued learning, and to help stimulate interest in more efficient preparation for service.

But this is not all. The Church maintains a vast nonprofessional edu-



BURDENS—AND FAITH AND HOPE

RICHARD L. EVANS

We have talked of the “destroyers” and the “fulfillers,” of those who encourage and those who discourage, and surely there will be an added reward and satisfaction for those who encourage, for those who lift, for those who help others bear their burdens. The degree of burdens ebbs and flows, but all of us have them. There are burdens of sorrow, accident, illness; the burden of debt; loss of jobs; loss of loved ones. There are days of disappointment, days of deep discouragement. But blessedly, with time, and with the help and understanding of others, the acuteness of our problems tends to lose some of its sharpness. And in all these things we should sustain and comfort and encourage one another. “What do we live for,” asked George Eliot, “if it is not to make life less difficult to each other?”¹ “We can easily manage, if we will only take each day, the burden appointed for it,” said John Newton. “But the load will be too heavy for us if we carry yesterday’s burden over again to-day, and then add the burden of the morrow to the weight before we are required to bear it.”² Among the hardest of the burdens to bear is the burden of a heavy conscience, the burden of knowing we have cluttered our lives with things we shouldn’t have done. Heaviest of all is the burden of sin—a burden which requires change and transformation within ourselves, and reconciliation with others, if we are to live in peace and self-respect. Blessedly, even with this burden there can be repentance and improvement, and a return to hope and faith for the future. There is no more sure way of lifting the heart than to turn to a right way and leave the burden of sin behind and feel again the blessed happiness and lightness of heart that comes with real repentance—a repentance that lifts and lightens the whole outlook of life. “Nothing in life,” said Sir William Osler, “is more wonderful than faith.”³ “It is necessary to hope . . .” said Samuel Johnson, “for hope itself is happiness. . . .”⁴

¹George Eliot (1819-1880), English novelist.

²John Newton (1725-1807), English divine.

³Sir William Osler, Farewell Dinner, May 2, 1905.

⁴Samuel Johnson, (1709-84), English author.

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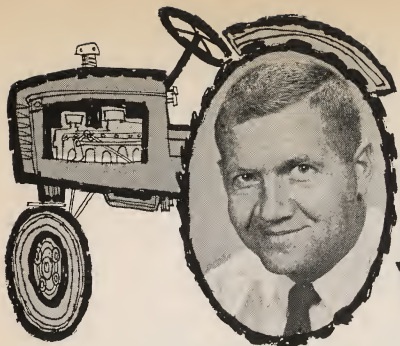
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cational program in which a large percent of its membership participates. These activities are directed by thousands of volunteer officers and teachers dedicated to the task of helping their brothers, sisters, friends, and neighbors learn of the creative world about them and of the plan of life and salvation given by God to his children for their eternal happiness and redemption.

Basic to and supplementing these wonderful opportunities for learning are the educational avenues open to parents. Parents should do everything possible to create in their homes an environment and atmosphere for study and learning. They should build home libraries which will have in them books and materials of interest to each member of the family and provide cozy, well-lighted reading corners and study nooks located away from distractions of radio, television, conversation, and family noise.

Every family should have a well-planned program for learning for each of its members. Quiet hours, "listen and tell" time, should be a part of daily routine. Radio and television in the home are powerful mediums for learning and should be carefully supervised and directed. Habit patterns for learning need to be established early. Parents will need to follow through diligently to see that too many exceptions do not occur to interfere or interrupt. This program will not be easy because there are so many things competing for our time and that of our children. Important decisions need to be made regarding the things we value most. The world is reaching its greedy hands into our lives trying to steal our time for trivial, useless, and often harmful activities. Of this fact we all need to be constantly aware, and we need to pull with all the strength we have against the forces that would prevent us from doing the things of real worth designed by God for the eternal happiness and salvation of his children.

With determination and self-discipline each of us should resolve to take advantage of all the Church is doing to provide its membership with opportunities for continued learning. Continuous education, said President Young, "is our labor, our business and our calling." (*Journal of Discourses*, 6:268. Italics added.)

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Aleta

(Continued from page 269)

on, there is usually enough of her own language present for her to understand what it's all about. Whenever the subject in the conversations turn to debating about her going to school, Aleta's face lights up eagerly. Her eyes sparkle as her thoughts dance through the panorama of participating in such adventure. And each time her happy thoughts change to sadness as her father and grandfather offer their excuses for keeping the child at home.

As I reflect, I recall the close friendship that grew between Aleta's family and our own. On a few occasions Aleta had been permitted to spend a day at the Trading Post with our children. What gay times they had together! Here her shyness was short-lived, for children are children regardless of what language they speak. Despite the ever-present language barrier which stood between them, the children and Aleta were able to convey their thoughts and ideas to each other in many ways; ways which we, as adults, would fail to think of. The children grew to love Aleta and enjoyed her more with each visit, and we grew to love her as well. We like to believe that Aleta loved us as a family, too. Each visit ended much too soon for all of us, including Aleta, for there was always sadness in her eyes when time came to go home.

The day came when we learned we would not be able to stay on the reservation much longer. As the number of days grew shorter, we worked harder than ever before with Aleta's father and grandfather, trying to impress upon them the importance of education for Aleta. We pleaded with them either to allow Aleta to attend the school on the reservation or allow us to take her into our family and give her a good education. Our pleas were in vain.

The last time I saw Aleta, we were emptying a load of water into the cistern that supplies the Trading Post, and house. Aleta came walking up the hill from the Trading Post, her steps slow and deliberate, but she never hesitated once as she drew nearer. She said not a word as she smiled and sat down nearby. I returned the smile, of course, but words to speak I could not find. The

look of sadness which I had come clearly to recognize slowly filled her face. I knew she must have realized we were soon to leave, and I felt that in the space of a few short moments she was trying to convey to me in her own way, her love for us and her desire for an education. Perhaps she felt that we would be able to understand her feelings and be able to do more than anyone else could for her. Never has an experience been more heartbreaking.

For a long time we sat without speaking, then the silence was broken as we were joined by several people who wanted to discuss their business. When the conversation was completed and the newcomers were leaving, I turned my attention once more to Aleta. She was gone. A moment later I saw her small body silhouetted against the blue sky for a moment, then disappear over the hill a few hundred feet away.

Our love for little Aleta has not diminished nor has it been forgotten. We love to reflect upon those moments when we looked upon her almost as a member of our own family. Our desire is, perhaps through a young missionary laboring in the Chinle area, that thoughts might be passed on the way to Aleta and her family. We wish the best for Aleta and her future happiness and hope that someday we shall be able to share wonderful experiences with her again, through the Indian Placement Program or in some other way. God bless you always, Aleta.

HOUSE IN HOMESPUN

BY FRANCES GORMAN RISSE

*Some houses sit in queenly state,
Their green robes bound with
edges
Embroidered deep in flower jewels
Or ruffled round with hedges.
The homespun apron of my house
Small feet have torn to tatters,
And criss-cross pathways wrinkle it,
But nothing really matters
In my house, if its earthly lap
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John is Inactive . . . Why?

(Continued from page 259)

was walking down the sidewalk when a big dog from a neighboring house came out barking and knocked the little girl down. For the next few days she avoided the neighbors house because she was afraid of the dog. But a couple of days later she saw a boy and a girl of her own age on the lawn tumbling and wrestling with the dog. Within a few minutes she too was playing with them. It was not long until her fear of the dog was erased. It is seldom, however, that such a conditioned fear can be erased merely by a mental process of desiring it so. The erasing process is accomplished by having a counteracting pleasant experience.

In the process of deconditioning, as in other psychological phenomena, there is a law operating which, if followed carefully, will achieve the desired results. In order to decondition a person, the operator must bring to bear upon him an opposite feeling more powerful than the one by which he was conditioned; and it must continue to operate until the antagonistic feeling is erased. Thus, the fun which the little girl had playing with the children and the dog was sufficiently strong to counteract her fear of the dog. Most cases of conditioning, however, are not that easy to handle. There are many people in the Church who harbor ill-feelings for the Church all their lives because there is no operator with sufficient skill to bring to bear a strong opposite feeling and maintain it long enough to erase the ill feeling.

The story of a psychological experiment will illustrate the difficulty of deconditioning. Two psychologists were experimenting with a little girl. They wanted to know if they could cause her to fear something which ordinarily is not frightening. Since she loved her little white rabbit, they decided to use it in the experiment. They set the girl on a couch around which they placed a screen. Behind the screen they installed a large gong. Just as one man handed the girl the rabbit, the other struck the gong. The sudden loud noise frightened the girl, and since the rabbit was presented to

her at the same time she experienced the frightening sound, she attached the fear to the rabbit. After repeating this action four times on four separate days, the psychologists found that the little girl was terrified whenever she saw the rabbit. Because of her experience she had developed a strong irrational fear.

Here, then, is the way conditioning is accomplished. The child had an experience which was heavily saturated with emotion, and it produced a deep, irrational fear. The

same sort of emotional experience causes people to fear lightning, snakes, spiders, and mice, all of which are equally irrational. The writer once knew a family whose bishop was a real estate operator. They had had some unfriendly dealings with him over a piece of property. Although it was completely irrational, they refused to go to church as long as that man was maintained in his position as bishop. They refused to pay tithing (they were bitter over the subject) be-



THE MEANING OF DISCIPLINE

RICHARD L. EVANS

There is a subject to be considered that is needed—a subject not so popular perhaps, yet not necessarily negative. These phrases on discipline come from a dictionary definition: “To educate; to develop by instruction and exercise; to teach. To order and correct the operation of . . . to render effective by restraint; to subjugate will or passions . . . to train in self-control, or obedience to given standards.” One of the greatest blessings that can come into the life of any child or youth—or anyone else—is intelligent and constructive discipline—first the discipline of self, and second, as necessary, the patient, persuasive and understanding discipline of others. Said Thomas à Kempis: “He who is living without discipline is exposed to grievous ruin. . . . Who hath a harder battle to fight than he who striveth for self-mastery? And this should be our endeavor,” he added, “even to master self, and thus daily to grow stronger than self and go on unto perfection.”¹ “The first law that ever God gave to man,” Montaigne observed, “was a law of obedience. . . .”² This also parents must remember, to cite another source: that they “must require just and reasonable things”³ if they would have obedience. “From orders which are improper, springs resistance which is not easily overcome.”⁴ On the other hand “. . . indulgence can do no good to children,” as John Locke observed, “their want of judgment makes them stand in need of restraint and discipline . . . the time must come when they will be past the rod and correction . . . therefore what he is to receive from education, what is to sway and influence his life, must be . . . habits woven into the very principles of his nature. . . .”⁵ No one can have everything he wants; no one can do everything he wants. The world would be chaotic for all of us if we could, and this we all need to learn early in life. The earliest teaching is best, but any time is better than later. “The best school of discipline,” said Samuel Smiles, “is home—family life is God’s own method of training the young. . . .”⁶ It is the perennial and ever present duty of parents to rear and counsel and discipline children with persuasive, quiet consistency—to teach self-control, obedience, respect for authority, respect for law, respect for people, respect for principles—preferably in a positive and not punitive sense.

¹Thomas à Kempis, *Imitation of Christ*, bk. 1.

²Michel de Montaigne (1533-92), French Essayist.

³Saint Basil (329-79), Bishop of Caesarea.

⁴John Locke, *Some Thoughts Concerning Education*.

⁵Samuel Smiles (1812-1904), English biographer.

“The Spoken Word,” from Temple Square, presented over KSL and the Columbia Broadcasting System, February 23, 1964. Copyright 1964.

cause tithing had to go through the bishop. In spite of the fact that they had moved to another ward, they still held the same feelings of antagonism. Many bad conditions are completely irrational.

Unwilling to allow the girl to go through life burdened with a strong fear of rabbits, which, incidentally had spread to all woolly or furry things, the psychologists wanted to decondition her. They knew that it would be very much harder to erase the fear than to produce it, so they made more elaborate preparations. They knew that they would have to produce a pleasant feeling so strong that it would cancel the fear of the rabbit. Having discovered that she liked ice cream, they decided to use it as the counteracting force. They seated the girl at a table and placed the rabbit in a cage some forty feet away; but even at that distance the girl was perturbed by the animal. But they gave her a dish of ice cream which she ate with relish. The pleasure of the eating tended to dull the sharp, unpleasant feeling for the rabbit.

But they had to work carefully. For twenty days they repeated the action, each day bringing the rabbit closer. Little by little the pleasant feeling created by the ice cream erased the unpleasant fear of the rabbit. On the twentieth day the operators took the rabbit out of the cage, and on the twenty-fourth day the psychologists knew that they had succeeded in erasing the fear when they found the little girl playing with the rabbit. But take note of the time it took to decondition the child; and the deconditioning took place under controlled conditions with experts handling it, a situation which seldom is present when we try to decondition angry and resentful church members. Bad conditioning which takes only moments to accomplish often takes weeks or months of the most careful handling to erase.

This law, then, that a strong pleasant feeling tends to erase and eventually cancel a weak unpleasant feeling can be used by those who understand the process to decondition people who harbor unfriendly feelings toward the Church. We must be careful, however, for when we are conditioning or deconditioning a person, the strongest feeling will prevail. When we feed a child



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3							1,963.23	1,682.76
4						\$2,051.96	1,795.46	1,538.97
5					\$2,102.14	1,868.57	1,635.00	1,401.43
6				\$2,116.46	1,904.81	1,693.17	1,481.52	1,269.87
7				1,906.75	1,716.07	1,525.40	1,334.72	1,144.05
8				1,706.16	1,535.55	1,364.93	1,194.31	1,023.70
9		\$2,271.46	1,514.31	1,362.88	1,211.45	1,060.02	908.59	
10		1,996.21	1,330.81	1,197.73	1,064.65	931.56	798.48	
11	\$2,310.58	1,732.94	1,155.29	1,039.76	924.23	808.70	693.17	
12	1,974.83	1,481.12	987.41	888.67	789.93	691.19	592.45	
13	\$2,067.11	1,653.69	1,240.27	826.85	744.16	661.48	578.79	496.11
14	1,683.16	1,346.53	1,009.90	673.26	605.94	538.61	471.29	403.96
15	1,315.92	1,052.74	789.55	526.37	473.73	421.10	368.46	315.82
16	964.67	771.73	578.80	385.87	347.28	308.69	270.11	231.52
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castor oil disguised in orange juice, we usually do not cause the child to develop a liking for castor oil. Most often he will develop a dislike for orange juice.

The gradual deconditioning of unfriendly members very often takes place when they attend the classes for senior members of the Aaronic Priesthood. The meetings, the dances, the socials, and the dinners which go along with them are all very pleasant. Thus, the men and women who take part in the classes lose their feeling of indifference or antagonism toward the Church. If the good feeling is strong enough

and the process is continued long enough, the inactive people change their attitudes and become active in the Church.

Many cases of conditioning, however, are so deep and so stubborn that the priesthood classes or the visits of the home teachers are not sufficient to bring about the change.

But Latter-day Saints have one resource which is denied most people of the world. They have the Holy Ghost. There is no influence which is quite so strong, there is no power quite so effective in changing the conditioning of a disaffected member as the Spirit of God. It is the

same influence which helps converts change their lifelong loyalty to another religion and join the Church. It is the same spirit which helps people of all ages and nationalities to live and work together peacefully.

In our consideration of conditioning and deconditioning, we should conclude that if our relations were perfect, no bad conditioning would ever take place. The fact that so many people of the Church are indifferent and inactive would indicate that in our homes, in Primary, Sunday School, Mutual, and in the priesthood classes, in the visits of the home teachers and the Relief Society teachers, somewhere along the line a large number of people have unhappy experiences. If all people in the Church understood the principles of conditioning and deconditioning, they could save tremendous numbers from falling away. It is obvious that all teachings and every act which we do in the Church should be pleasant. If all church work could be accomplished with pleasant enthusiasm, there would be very few people conditioned adversely toward the Church and the gospel. If all people of the Church were sensitively conscious of the importance of emotional learning, they would strive to make their contacts with other people so pleasant that none could ever take offense.

For those who are deeply conditioned, those who hold profound and hostile feelings toward the Church or some of the authorities, perhaps the only hope is the use of techniques familiar to the counselor and the psychiatrist. But such skills and understanding come only with



STRENGTH AND STRUGGLE . . .

RICHARD L. EVANS

A sentence from Longfellow suggests a subject: "Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad."¹ The fact is that all people have their problems, and life can be and often is a struggle of such magnitude that we marvel at the wonderful way in which people carry their problems and bravely endure from day to day. It seems apparent that struggle in a measure was meant to be, for it is by struggle that strength comes. Many years ago Phillips Brooks gave a sermon which he called *The Sea of Glass Mingled with Fire* in which he said: "... when a man conquers his adversaries and his difficulties it is not as if he never had encountered them. Their power . . . is in all his future life. They are not only events in his past history, they are elements in all his present character. . . . His . . . body carries with it not only the record, but the power of all it has passed through. . . . He is stronger by the . . . strength of trial. . . ."² But there are some you say who "live strongly and purely in this world . . . and then go safely and serenely up to heaven, who have no struggle anywhere, who never know what struggle is . . . who never had a disappointment, who never knew a want,"³ who never had a problem of health—men "on whom every sun shines. . . . What shall we say of them?"² If we suppose this, it is simply because we do not know enough. "None knows the weight of another's burden,"³ said George Herbert. "You may search all the ages for [a person who has had no problems] . . . you may look through the . . . streets of heaven, asking each [one] how he came there, and you will look in vain everywhere for a man morally and spiritually strong, whose strength did not come to him in struggle. . . . Do [not] suppose that [there is any man who] has never wrestled with his own success and happiness. . . . There is no exception anywhere. Every true strength is gained in struggle."² "And again, I would that ye should learn that he only is saved who endureth unto the end."⁴

¹Henry W. Longfellow, *Hyperion*, Book iii, chapter 4.

²Phillips Brooks, *The Sea of Glass Mingled with Fire*.

³George Herbert, *Iacule Prudentum*.

⁴D&C 53:7.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, February 16, 1964. Copyright 1964.

ANATOMY REVISED

BY ETHEL JACOBSON

*A growing boy
Is only skin
With an aching, empty
Void within,
A yawning cavern,
Awesome, vast,
That nothing at Carlsbad
Has surpassed,
That, knowing it's hopeless,
Mother still,
Three times a day,
Must try to fill.*

long study and wide experience. Moreover, those who have such skills must use them in connection with the Spirit of God, for without spirituality even the great skill of a well-trained counselor is ineffective.

To sum up, then, men and women who are stubbornly inactive have probably acquired, through some unfortunate experience or series of experiences, a feeling of indifference or of antagonism either toward the Church in general or toward some person in the Church. Such conditioned reactions do not respond to conventional means of education because the hostile feelings shut out reason, evidence, and persuasion.

In order to change such people into active members we must somehow change their feelings. To do this we must apply over a long period of time pleasant feelings which are sufficiently strong to erase the unpleasant emotions. In stubborn cases, we must use the techniques of the counselor accompanied by a deep and sincere spirituality. With this understanding and with these techniques many can be saved from indifference, and many can be brought back into activity.

Thorvaldsen

(Continued from page 275)

complaining of pressure around the heart. Though he felt "the messenger of death on the way" he refused to consult a doctor or to be bled, as was customary.

In March 1844 while at dinner with friends he is reported to have remarked that he might as well die as he had heard that his grave was ready. After dinner, he walked to a nearby theater, entered, bowed to the Royal Box, sat down, and slumped over, dead.

His funeral procession was one of the largest ever witnessed in Denmark. His body, borne by young artists, lay in state before The Christ in the cathedral. Even the queen wove a garland which was placed on the casket beside his chisel, circled with palms and evergreens.

The studio was preserved as he left it, with even an unfinished bust of Luther in the corner.

Bertel Thorvaldsen was laid to rest in the open court of the museum. Over his tomb twines ivy, and the air in the spring and summer is perfumed with the roses and lilies

he so much loved. An ebony cross bears his name.

For all people everywhere, the Christ stands to comfort and bless in a restless, weary world.

TWO SONGS FOR TRAVELING MISSIONARIES

BY ALFRED I. TOOKE

I

Does the creek know where it's flowing?

Does the wind know where it's blowing?

Does the ship know where it's going?
What does it matter? God knows!

The creek, the wind, the ship, and you,

By land, by air, by ocean blue,
In everything that you may do,


Are in his keeping. God knows!

II

When you settle down to sleep,
Where deep calleth unto deep,

On land, by air, his power will keep
You safe from harm that you may reap

Whatever harvest he has planned,
Guarded by his protecting hand.




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The Book of Mormon and the stranger

The Book of Mormon is a silent, continuing, effective witness for the divinity, the work, and the purpose of Jesus Christ the Lord. With the Bible it satisfies with the written word the age old test that in the mouths of two witnesses shall all things be established.

The book incidentally describes the fortunes of family groups, which, guided by the inspiration of the Lord, came to America from the Holy Land and later multiplied to become a great people. This incidental history is the setting for the great message and witness that the Lord Jesus Christ gave them the gospel. It witnessed also the history of what happened to those who, having received, rejected its teachings.

So important is this book to the teaching of the gospel in this day, that the Lord brought it forth through the agency of Joseph Smith as a witness of the universality of his teachings, and that Joseph Smith was truly the Prophet of this restoration. Joseph Smith made its distribution a major activity of those who taught the truth. Its distribution in our year is still of primary importance.

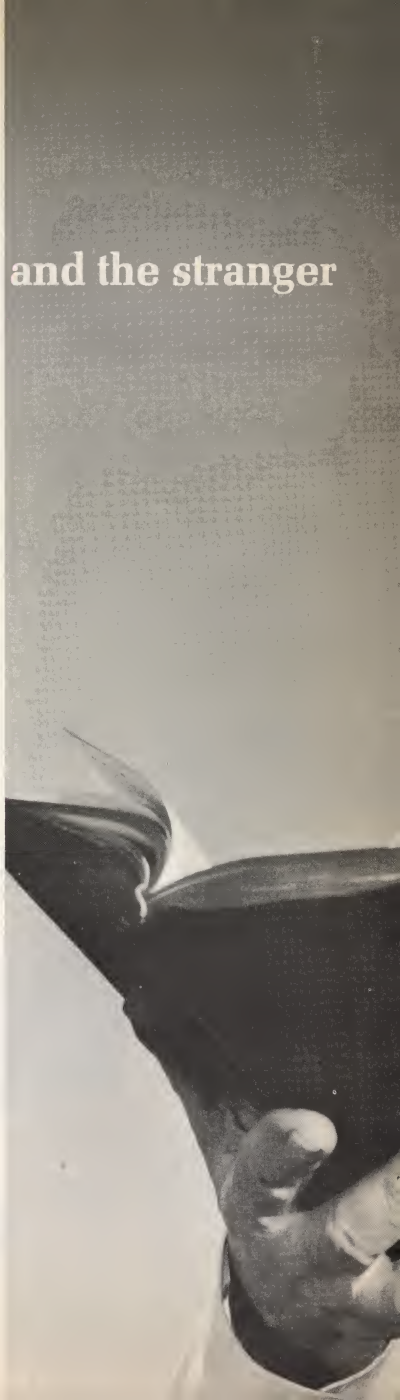
One means of making the Book of Mormon available to everyone is the project of the high priest quorums for motels, hotels, and public places.

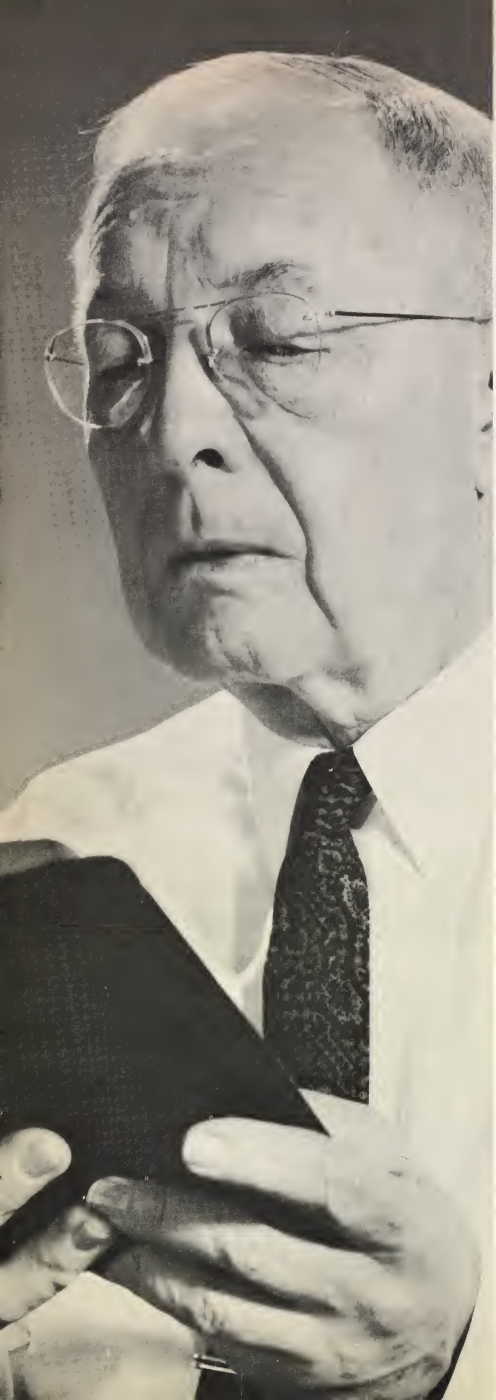
Here the quorum supplies a copy of the book for each guest room and for offices of professional men. Within the book is a note stating the purpose of the book, references to important passages, and an envelope for deposit of the cost, should the reader care to take it with him.

In those stakes where quorums of high priests have actively pursued this project many books have been distributed. In some cases conversions have resulted. In all cases the book continues to bear its silent witness to those who now read it because of this wider distribution.

The cost of the project is very little. The results are endless and immeasurable.

High priests quorums are invited to assess their past successes and to continue on with renewed effort to gain maximum results in this program for 1964. The presidency of the quorum should revive the interest of old committees or appoint new ones, survey their territory and give effective leadership to the project.





Church Music Policy

FROM GENERAL CHURCH HANDBOOK

Music is a most important part of our religious services and our recreational activities. The highest standards in music literature and musical performance must be maintained. Musical numbers for religious services should be sung or played at such moderate tempo as to instill faith and devotion in the singers and hearers and teach the doctrines of the restored gospel.

Love songs, popular ballads, spirituals, and songs not in harmony with the doctrines of the Church are not to be used.

Singers and instrumentalists can properly select numbers from the hymnbook.

Instrumental numbers in Sacrament meetings are to be limited to organ, piano, and string instruments. Special instrumental numbers in Sacrament meetings would be more appropriate if limited to postlude and prelude.

Ward Choirs: Choirs serve under the direction of the bishopric. They are the official and regular singing groups for ward Sacrament meetings.

All other singing groups, including youth choruses, singing mothers, and priesthood choruses, are to participate in the Sacrament meeting only with the approval of the bishopric after consultation with choir officials.

Choir members may be selected by the choir leader with the approval of the choir president and the bishopric. An adequate choir organization may include: conductor, organist, president, secretary-treasurer, librarian, ward music chairman (member of bishopric who will assist in obtaining choir personnel), and an assistant conductor and organist, if desired. *Every effort should be made to use ward choirs during all months of the year.*

Congregational Singing: At least one, but preferably two hymns should be sung by the congregation in any meeting. All priesthood and auxiliary organizations should make congregational singing the basis of the music program.

Conductors of singing should aim toward moderate tempo.

Musical Innovations Disapproved: Music in Church meetings should follow the pattern set in general conference of the Church, and any musical innovations that precede or follow the prayers in Church meetings are not approved.

The practice, common in some churches of the world, of sitting quietly after the final prayer, presumably to meditate upon what has been said, while a few bars of music are played on the piano or organ is not approved.

We are living in the most epoch-making period of all time. Scientific discoveries stagger the human mind. We travel faster than the speed of sound. Many things which we once thought important are today insignificant. These are confusing times—our daily papers which headline assassinations, murders, wars, strikes, bombs, guided missiles, fill us with fear.

To the youth of America may I suggest a few things I would do if I were you to meet the problems of this confused world:

1. Live close to the Lord
2. Be prepared
3. Be proud of your heritage

Live Close to the Lord

If I were you, I would cherish the words of Jesus and make them a reality in my life. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

In this day the Lord has said to us, "Be thou humble and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." (D&C 112:10.)

We are all groping in our plans for the future. The Lord has wisely given to every man the right of choice. It is this right to choose between right and wrong, truth and error, that makes life a challenge. The choice is often most difficult. Therefore, the first place to seek guidance is from your Father in heaven.

Jesus said to Philip, "If ye ask any thing in my name, I will do it.

"If ye love me, keep my commandments." (John 14:14-15.)

What a promise! No mortal counselor can give such a promise. If I were you, I would live the commandments of the Lord that the avenues to your Father in heaven would be open to you at all times. "... seek, and ye shall find; knock, and it shall be opened unto you": (Matt. 7:7.)

Just as the merchant takes inventory of his stock,

THE PRESIDING BISHOPRIC'S PAGE

"IF I WERE YOU"

BY HOWARD S. McDONALD



ADVICE TO YOUNG MEN

you too should take inventory of yourself. Ask yourself the following questions:

1. Have I faith in God?
2. Am I living worthy to receive my Heavenly Father's blessings?
3. Am I fulfilling my responsibility as a deacon, a teacher, or as a priest?
4. Am I preparing myself for a mission?
5. Am I a worthy son?
6. Am I preparing myself to be a good husband and a good father?
7. Am I a good neighbor? A good citizen?
8. Am I prepared to carry my share of the common load in the Church and in the community?
9. Am I prepared to meet the challenge of a changing world?

Be Prepared

If I were you, I would live the Scout motto, "Be prepared." I would consider seriously the condition of our world. Today one out of every three pupils

in the fifth grade drops out of school before high school graduation. This is a twentieth century tragedy.

Each year a million young men and women make the wrong decision and become dropouts. By so doing they doom themselves. These individuals will have difficulty securing work since they are able to compete only in dwindling opportunities of unskilled labor. They are the last to be hired, receive the lowest wages, and are the first to be laid off. Frequently their jobs are taken over by automation.

Before the end of this decade $7\frac{1}{2}$ million more people will be added to the already staggering numbers of American citizens vocationally unprepared for this changing and challenging age.

Among the dropouts many are seriously retarded in reading and arithmetic. They are failing in one or more academic subjects and are not active in extra curricular or church activities. Many of these have intelligence and have the ability to complete high school and even go on to college.

Voiced in two verses of the Doctrine and Covenants, a modern commandment says: "... seek ye diligently and teach ye one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

"... study and learn, and become acquainted with all good books, and with languages, tongues, and people." (*Ibid.*, 90:15.)

If I were you, I would give heed to this commandment of the Lord. You must set your goals high. Without adequate education you do not have access to the modern jobs the economy is constantly creating. Most dropouts will waste their lives because they cannot qualify in the many jobs of today's demanding world.

Be Proud of Your Heritage

If I were you, I would be proud of my heritage.

Be proud of your parents. Be proud of your Church. Be proud of your country.

You must grow to be mature individuals. You must strive to increase your emotional and religious life and develop the personal characteristics which will enable you to live the abundant life described by the Master. You must learn to meet and weigh ideas.

You must learn to live in peace and harmony in your home, your school, your church, your country, and the world. You must love your home, your parents, your fellow men, and above all rekindle your belief and faith in a True and Living God. These will unlock the door to your future happiness.

If I were you, I would remember that this land of America is a choice land above all other lands. Be proud of this great country—live for it, and if

necessary die for it. I am always inspired with the words of one of my choice friends, Richard Hoffman:

"I BELIEVE
in the
UNITED STATES OF AMERICA
without reservations

"It is my home, my country; it is my hope,
my concern.

Here I work and rest.

Here I build and dream.

"Here is security for my loved ones.

"Here my toil is rewarded with an unmatched
abundance for my well-being.

"Here freedom to live, to think, and to worship
is mine, guaranteed by law and by our
Constitution.

"Here I am part of the government,
able to vote, to serve, and to carry
my share of the common load.

"God grant me the wisdom and strength
to safeguard my Country's welfare
with devotion great enough to measure
up to her greatness."



Howard S. McDonald has served as president of three western colleges: Brigham Young University from 1945 to 1949; Los Angeles City College and Los Angeles State College, including San Fernando State College from 1949 to 1958 and Los Angeles State College from 1958 to 1962. He also was deputy superintendent of schools in San Francisco for ten years and superintendent of schools in Salt Lake City. Elder McDonald is presently regional representative for the United States Commissioner of Education in the Department of Health, Education, and Welfare, with headquarters in San Francisco. From 1934 to 1939, he was a counselor in the San Francisco Stake, and he was stake president from 1939 to 1942.

APRIL FOOL

APRIL FOOL

APRIL FOOL

APRIL FOOL

APRIL FOOL

APRIL FOOL

If you haven't had an Aunt Bertie who would call you early on April first to say, "Go into the dining room and look up on the ceiling. There is a little man clinging to the chandelier," or if your big brother didn't put salt in the sugar bowl, or if sister didn't make cinnamon toast with red pepper, or if your father didn't pass around April fool gum to anyone who would take it, certainly there was someone in your family who would take April first literally. It is a day to tell tall tales and then clear everything up with a laughing, "April fool!" But on every other day do you tell tall tales and just leave them hanging there as the truth? It is so easy to make a good story even better by adding to it and exaggerating every detail. Now listen to your memory for a minute, did it tell you that in your background somewhere, someone emphasized that truth is truth?

There is another angle to this April fooling. Some play April fool with themselves throughout life. They live life like an ostrich with their heads buried in the sand, never quite facing reality. Seeing yourself clearly is an electrifying gift. Strength comes from clear perception of one's weaknesses.

Many play the game of "April fool" on everyone they meet. Another name for this is hypocrisy. To appear to be what you are not is living a lie. There is no gold in a person of this type; it's all alloy. To paraphrase a well-known statement, "You can play April fool and fool some of the people some of the time, and some of the people all of the time, but you can never fool all of the people all of the time." Hypocrisy will catch up with you.

How did this "April fooling" get started? For unknown centuries April first has been set apart for practical joking. It is a time when it is permissible to play harmless tricks on anyone and everyone. The beginning of all this is uncertain, but probably had its origin in France about 1564. *Poor Richard's Almanac* in 1760 printed the following:

"The 1st of April some do say
Is set apart for All Fools' Day.
But why the people call it so
Nor, nor they themselves do know,
But on this day are people sent
On purpose for pure merriment."

FLORENCE B. PINNOCK, EDITOR

TODAY'S
FAMILY



Among the theories of its origin we find that some believe that it came from the vernal equinox celebration, about March 21. This is the beginning of the new year for many people. There are always several days of festivities with a gift exchange on the last day. Others trace the custom to an ancient pagan nature festival observed by the Hindus and called "Huli." It has also been connected with the spring solstice. On its last day, which is April first, unsuspecting persons were sent on foolish errands.

The custom of April fooling was brought to America by the early English settlers. Even in our modern, sophisticated world, persons continue fooling each other on April first; some are sent on false errands; some are invited to nonexistent parties; others have signs unknowingly pinned on the back of their shirts; some are tricked by trying to pick up a purse and having it snatched away by a string attached to it; phony telephone calls are made to the zoo asking for Mrs. Mare, Mr. Fish, or Mr. Lamb. There are as many tricks as there are people on this earth. If you are fooled this way, just remember many millions before you also have been gullible. It's a game, enjoy it.

PUT SPRING ON YOUR TABLE

Everyone enjoys seasonal foods; treat your family to a taste of spring right now and see how jaded appetites are pepped up. Scan the fresh produce stalls for that green, crisp, fresh something that winter has not been serving. Asparagus tops the list in most localities. Be gentle with it as you cook it. Do not drown it in water; cook it just until it is crisply tender and a bright green color. Work magic with subtle seasonings. Try flavoring the melted fresh butter you pour over the asparagus with a few drops of lemon juice and a tablespoon of minced chives. Grated nutmeg, used sparingly, will enhance the flavor of this vegetable or if you want to pep it up even more add a little prepared mustard to the melted butter. Hollandaise sauce is always a welcome addition to fresh green asparagus. The following is a recipe for a mock Hollandaise sauce, quick to make and delicious to eat.

APRIL FOOL

APRIL FOOL



Mock Hollandaise Sauce

- 1 can cream of celery soup
- $\frac{1}{2}$ cup mayonnaise
- 1 tablespoon minced parsley
- 1 tablespoon finely minced green onion
- 2 teaspoons lemon juice

Mix all the ingredients together and heat over a low heat. Stir gently. Serve hot over a mound of tender asparagus.

Minted Peas

Simmer fresh or frozen green peas until they are just done. Add a little mint jelly to hot melted butter and stir carefully into the drained peas. Delicious served with lamb.

Tiny new potatoes seem to herald in spring. Scrub them well and peel around just the center of each potato. Cook in boiling salted water just until tender. Drain and pile in a pretty bowl and pour some sour cream over all. Sprinkle with freshly ground pepper and serve.

Use watercress wherever your imagination will take you. Used as a garnish, as a salad green, as an added vegetable, as a sandwich filling, or as a topping for cream soup it will give that added dividend to any meal. For an individual salad try using a bed of fresh watercress topped with three tiny cherry tomatoes filled with creamed cheese and nuts. Before filling the tomatoes scoop out the centers and turn upside down to drain.

Spring Mold (6 individual molds)

- 1 package (3 ounces) lime flavored gelatin

- 1 cup boiling water
- 1 can (9 ounces) crushed pineapple
- 1 finely diced cucumber
- 1 cup large curd cottage cheese, well drained
- $\frac{1}{2}$ cup whipping cream, whipped
- $\frac{1}{2}$ cup chopped pecans

Dissolve the gelatin in the boiling water. Add the juice from the pineapple. Chill until slightly thickened. Beat just until frothy, fold in the remaining ingredients. Chill until set. Unmold on fresh greens.

Broiled halibut, baked fish, or a salmon loaf all can be enhanced by a zesty sauce. Try this cucumber hot sauce.

Cucumber Hot Sauce

- 1 medium-size cucumber, finely diced
- 3 green onions, finely diced, tender green part also
- $\frac{1}{2}$ cup mayonnaise
- 2 teaspoons prepared mustard
- $\frac{1}{2}$ teaspoon celery salt
- Salt, pepper to taste

Mix all ingredients together, chill. Sprinkle with paprika and serve on fish.

Lamb Kabobs

- 2 pounds boneless lamb cut into $1\frac{1}{2}$ inch cubes
- Bacon strips cut into small squares
- Little new potatoes cooked until almost done
- Pitted ripe olives
- Pineapple chunks
- 2 green peppers cut into squares
- $\frac{1}{4}$ cup salad oil
- $\frac{1}{2}$ cup vinegar
- $1\frac{1}{2}$ teaspoons crushed rosemary

- $\frac{1}{2}$ teaspoon pepper
- $\frac{1}{2}$ cup thinly sliced onion

Make a marinade of the salad oil, vinegar, and seasonings. Place the lamb in a shallow bowl and pour the marinade over it. Let stand in the refrigerator overnight, turning occasionally. Thread 8 skewers, each with a piece of lamb, potato, bacon, olive, lamb, pineapple, bacon, lamb, and green pepper. Broil about 4 inches from the heat for 10 or 15 minutes. Brush occasionally with the left-over marinade and turn once. Serve hot on a bed of rice.

Creamed Dried Beef over Chinese Noodles (6 servings)

- $\frac{1}{2}$ pound dried beef
- 4 tablespoons butter
- 4 tablespoons flour
- $\frac{1}{2}$ cup dried milk
- $2\frac{1}{2}$ cups water
- Pepper to taste

Melt the butter and sizzle the dried beef in it. Add the water and bring to a boil. Mix the dried milk and flour and add to the mixture. Stir constantly. When it thickens, pour over individual servings of Chinese noodles.

Chicken in Nests

- 6 chicken breasts
- Dash of salt, thyme, and pepper
- 1 tablespoon minced parsley
- 1 can condensed cream of chicken soup
- 2 tablespoons minced green onions

Combine all ingredients except the chicken, add salt to taste. Roll the chicken in the mixture. Place each breast of chicken on a square of aluminum foil, divide the remaining chicken soup mixture over each piece of chicken. Seal with a drugstore wrap; fold ends under. Place on shallow pan and bake at 425 degrees F. for about 45 minutes. Turn once.

Burnt Almond Mountains

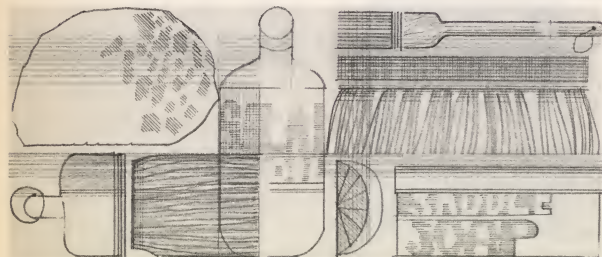
- 2 eggs, separated
- $1\frac{1}{2}$ cups sugar
- $2\frac{1}{4}$ cups sifted cake flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- $\frac{1}{2}$ cup cooking oil
- 1 cup milk
- $1\frac{1}{2}$ teaspoons vanilla

Beat the egg whites until frothy. Gradually beat in $\frac{1}{2}$ cup of the sugar. Beat until stiff and glossy. Sift the remaining sugar, flour, baking powder, salt into another bowl. Add the cooking oil, half of the milk, and the vanilla. Beat 1 minute, medium speed on mixer. Scrape sides and bottom of bowl constantly. Add remaining milk, egg yolks. Beat 1 minute more. Fold in the meringue. Pour into 24 paper cups placed in muffin tins. Bake at 400 degrees F. for about 20 minutes. Cool, remove from paper cups. Cut top off each

cup cake, scoop out a little of the center, and fill with burnt almond fudge ice cream—pile it high. Top with grated almonds.

Rainbow Parfait

Put fresh fruit in layers with vanilla ice cream into tall parfait glasses. Place glasses in freezer for about 20 minutes. If left longer the fruits will form ice crystals. Top with toasted nuts and a cherry and serve. Easy but so good and festive looking!



SPRUCING UP THE LIVING ROOM

BY BLANCHE CAMPBELL

Make piano keys look like new by cleaning them with a soft cloth moistened with lemon juice and dipped in silver polish.

When cleaning venetian blinds, wear old cotton gloves. Then your covered fingers can easily clean every corner.

Paper stuck to polished furniture can be removed without marring the surface if you soak the paper well with salad or cooking oil. Let it remain a few minutes, then rub briskly with a cloth. Paper then can be peeled off easily.

Here is an easy way to remove the dust that gathers behind radiators. First hang an old damp cloth behind the radiator. Then with the hose and crevice tool attachment to your vacuum cleaner blow the dirt onto the cloth. The cloth may be discarded afterwards.

Clean old parchment lampshades by wiping, not wetting them first, with a sudsy cloth, then with one dipped in clear water. Silk shades

can easily be cleaned in a soap suds bath unless the trimmings are glued on. Scrub gently with a brush, rinse, and blot dry with a towel. Replace worn bindings and other trimmings.

A dry rubber sponge cleans mohair and deep pile upholstery very well.

An excellent way to clean mahogany furniture is to sponge it with a cloth dipped in a pint of warm water to which one teaspoon each of linseed oil and turpentine has been added.

To clean a dust mop swish it up and down in hot sudsy water. Then wring the mop, smooth it out, and dry it in the air. Apply furniture polish lightly and it will pick up dust as good as when new.

To clean corners, cut an old whisk broom into a V-shape. You will find it just the thing to reach corners previously inaccessible.

Leather and cardboard book bindings will last longer and look better if given a coat of clear shellac at



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2 packages Fleischmann's
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1 cup warm potato water or warm water
(105°-115° F.)

$\frac{1}{4}$ cup lukewarm mashed potatoes
8 tablespoons sugar

$5\frac{1}{4}$ cups unsifted flour (about)

1 teaspoon salt 2 eggs, beaten

$\frac{1}{2}$ cup (1 stick) Fleischmann's

Margarine, melted and cooled

1 cup dark seedless raisins

$\frac{1}{2}$ cup chopped Planters Almonds

2 teaspoons grated lemon peel

Dissolve yeast in warm potato water. Add mashed potatoes, 2 tablespoons sugar, 1 cup flour. Beat until smooth. Cover; let rise until bubbly (about $\frac{1}{2}$ hour). Stir down; add rest of sugar, salt, 1 cup flour; beat until smooth.

Stir in eggs, then margarine. Add raisins, almonds, lemon peel. Stir in enough flour to make soft dough. Knead until smooth, about 5 minutes. Place in greased bowl; turn to grease top. Cover; let rise in warm draft-free place until doubled, about 1 hour.

Punch down. Divide into 4 equal parts. Let rest 5 min. Roll each piece to 16" long rope. Braid 2 ropes together. Repeat with remaining 2 ropes. Place on greased baking sheets. Cover; let rise in warm draft-free place until doubled, about 40 min. Bake at 350° 30 min. or until done. Makes 2 great big beautiful braids.



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housecleaning time.

To clean leather furniture, wash with a good saddle soap. Then polish with a reliable leather cream.

When a marble table top becomes spotted, it can be cleaned with a thick suds made from mild soap in soft water. Hard water should never be used for it often leaves a scum on the marble.

Iron rust on marble can be removed by rubbing the stained spot with lemon juice.

To clean the very edge of mirrors without damaging the frame, or to clean the dirt out of those hard to get at ridges in nickle trim, wet a chamois in rich detergent suds. Wring it well, then insert in a fold of it a match stick or thin bladed paring knife, using this point for routing dirt from the close corners or creases. This removes hard to get dirt without damaging the surface.

Scrape candle wax off furniture with a piece of stiff cardboard. The

TIDINESS

BY PATRICIA DUFF MCGLINLEY

The wind rolled up her fair, blue sleeves

*And whirled around the sky,
Shaking branches, dusting leaves,
And making cloud puffs fly.*

The wind has swept the sidewalks clean

*And everywhere displayed
Such energy, you've never seen
A better chambermaid.*

cardboard won't scratch while a knife would mar the finish. Wash off the stain with mild soap and water, using as little water as possible. When all traces of wax have been removed, rinse, dry, and re-wax the entire piece of furniture.

An old wire hairbrush has a place in the cleaning bag, too, for it easily removes hairs and threads from the vacuum or carpet sweeper.

A small paint brush is handy for dusting hard to reach corners or recessed areas of heavily carved furniture.



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(Continued from page 247)

organs and authorities; (2) some statement of rights or guarantees upon which those organs and authorities are not to infringe; (3) the principles and procedures regulating appointment to and succession in office; and (4) the principles governing changes in the frame of government, the various features of the constitution, or both.

All four features are liberally set forth and clearly made evident in the Doctrine and Covenants. Each reflects the delicate balance found in the two basic, fundamental, constitutional principles of (1) duly constituted authority, and (2) free agency. The two, as we have seen, blend, when understood, to form and constitute the true meaning of "divine authority." God, who is omniscient and omnipotent, nevertheless limits his agents to methods of "love unfeigned" in dealing with other free agents.

Provisions for the powers and duties of the principal organs and officers of Church government are found in many sections. But sections 18, 20, and 107 may be said to constitute a useful primer for purposes of the present discussion. Section 18, given in June 1829, sets forth the basic position of the Twelve (see verses 26-38) as "they who are ordained of me to ordain priests and teachers; to declare my gospel," even before the Church was organized.

Section 20, April 1830, followed as the initial, basic "Revelation on Church Organization and Government." In its second verse, Joseph Smith was affirmed as having been "called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church." Oliver Cowdery (verse 3) was similarly noted as an apostle and "second elder." The duties of other officers and of members are then described: conferences were provided "once in three months, or from time to time as said conferences shall direct or appoint," also the provision that "No person is to be ordained to any office in this church . . . without the vote of that church." This provision, revealed as the law of common consent and part of the divine pattern for church government, was to play

an important part in the first great crisis of succession, following the murder of Joseph Smith, "first elder," chief apostle, and president, in 1844. On August 8, 1844, a special general conference of the Church voted to accept the Twelve, with Brigham Young as their President, as the governing council of the Church—continuing the constitutional pattern foreshadowed in section 18 and following the clear instructions of Joseph with respect to the fact that although the keys were restored to him, "where he was not," and by clear indication in the event of his death and that of the "second elder," (Hyrum Smith succeeded to that

TREASURE

BY CHRISTIE LUND COLES

*The child who has not
Climbed in leafy limbs,
Seen their pink blooming,
Amid joyous bird hymns;*

*Nor climbed them again
When blooming is done,
Finding fruit firm-sweet,
And warm-ripe with sun;*

*Viewing the world from
His green, hiding place,
Ruling his kingdom,
With innocent grace;*

*Has been denied treasures
Equalled by but few.
For here is sanctuary,
Food, the world made new.*

associate role, replacing Oliver Cowdery (but died with Joseph); the Twelve held the keys of the kingdom. Verse 66 of section 20 made the necessary exception for the beginnings of new branches by providing that "the presiding elders" and others authorized, "may have the privilege of ordaining where there is no branch of the church that a vote may be called." (Italics added.) Verse 67 then continues that "Every president of the high priesthood" (and other officers) "is to be ordained by the direction of a high council or general conference" as was done in the case of President Brigham Young, every successor in the First Presidency of the Church, and all other church officers. The "high council" initiating the action in the case of the

First Presidency is, of course, the Council of Twelve Apostles.

Thus the Church began in April 1830, with the apostleship and has so continued. As apostle and "first elder," Joseph presided over the early constitutional development of the Church. Foreshadowing later times, when administrative requirements would require the office of presidency as an administrative necessity, Joseph was sustained as President of the High Priesthood, April 26, 1832. Then between March 8 and March 18, 1833, he organized the First Presidency. The full Quorum of Twelve Apostles was called at Kirtland, February 14, 1835, and ordinations to that office was begun that day. A few days later, on March 28, 1835, section 107 was received, constituting the Twelve as the "Traveling Presiding High Council under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations. . . ."

The office of "President of the High Priesthood of the Church" (v. 65ff.) was also elaborated upon as the means of "administering of ordinances and blessings upon the church, by the laying on of the hands." The duties and bounds of the other major organs of church government as we know them today were also set forth.

This section (107:77-84) also deals with the most difficult problems of any governmental system, namely, the questions of "sovereign jurisdiction" in the event of disagreement among church officers or church councils. An agency referred to as the "council of the church" (v. 78, also v. 80) is established. Its juridical role, viewed in the light of legal and constitutional questions, is roughly akin to that occupied by the Supreme Court of the United States in adjudicating questions of constitutional law in American government. "The council of the Church" as set forth herein appears to be authorized to function in two ways: (1) as the Presidency of the High Priesthood, and (2) with the Presidency and "other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church. And . . . this is the highest

council of the church of God, and a final decision upon controversies in spiritual matters."

Verses 81 and 82 continue to state that no person is exempt from this council, even the President of the High Priesthood himself, and a "common council of the Church" is mentioned. And should the President transgress, "he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counselors of the

High Priesthood."

It is of interest to observe that during most of the history of the Church, the First Presidency and the Council of the Twelve, acting jointly, have on occasion issued clarifying statements and documents of great importance (especially in the field of church and state, and political affairs), generally followed by action of a general conference (such as the "Proclamation" of 1846, the Manifesto of 1890, one entitled



"VENTILATION"

RICHARD L. EVANS

In speaking of "the pounding inflicted by life," an eminent physician said: "Ventilation is deeply important to any of us," referring, of course, to the opening up and airing out of our burdens and problems and troubles—talking and listening, counseling and confiding. This use of "ventilation" is descriptive of something that all of us have to have. We all need someone to talk to, someone to counsel with—an outlet for our ideas, and for the pressures and worries that sometimes build up within us. Sometimes it is not so much specific advice we need as simply someone to listen sincerely, while we more or less talk to ourselves. This is part of the priceless privilege of having an understanding family and thoughtful friends. There is another kind of so-called "ventilation" that we might for a moment consider, and that concerns the "symptoms" that worry and weigh upon us—and if we don't let in some light, we may imagine the worst. We need to consult competent counsel and find out the facts. If it is as bad as it seems, we need to know, and if it isn't we need to know. "... do not distress yourself with dark imaginings," wrote one writer. "Many fears are born of fatigue and loneliness."² Any of us at times may feel that we are carrying around the weight of the world, but with talking and listening we learn that other people also have their problems, and that our own seem to lessen and lighten if only we let in the light. There is yet another side of this subject that pertains especially to young people, and that is the wisdom of seeking counsel from parents, from family, from sincerely wholesome and trustworthy sources. It isn't wise or safe to be secretive about important decisions. Families should learn to confide, children in parents; and parents must learn understandingly to listen with patience to hear things out and not too hastily come to conclusions. "People are lonely," said Joseph Fort Newton, "because they build walls instead of bridges."³ We shouldn't close up and contain our troubles so tightly that they become ingrown or overemphasized. We would well also confide prayerfully in him who made us and whose children all of us are. God is a God of truth and light and would have us enjoy life and look at the light. We all need a kind of wholesome ventilation, seeking counsel, talking things out, confiding, facing facts, approaching problems with truth and intelligence—letting the light into our lives.

¹Dr. Edward H. Ryersonson, *The Physician, the Clergy, the Patient*.

²Author Unknown.

³Joseph Fort Newton (1880-1950), American clergy.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, February 9, 1964. Copyright 1964.



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"Church and State, and Church Discipline" in April 1896, and "The Address to the World" of 1907).

There are other sections, rich and fruitful in meaning, which reveal and enlarge the "constitution of the Church;" for example, section 46 contains rather broad, liberal provisions respecting the rights of members and nonmembers at Sacrament and other meetings. Section 46 also inspires respect and tolerance for all God's children, their diversity of gifts, thoughts, and feelings ("For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby," verses 11-12. Italics added.) But an appreciative beginning can always be made with careful study of sections 20 and 107. The divine recognition of the importance of even a small gift given "every man"; the divergences which make for new riches "that all may profit thereby"; and the real constitutional limits which respect what the impatient may consider as human stubbornness, are in section 107, verses 27-

32. Important principles are here incorporated into "procedural" devices in Church administration.¹ All quorums of authority, from the First Presidency onward, are instructed to make "every decision . . . by the unanimous voice of the same." Otherwise, "their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently." Furthermore, "The decisions of these quorums . . . are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; Because the promise is, if these things abound in them they shall not be unfruitful in the knowledge of the Lord."

Such a constitution, with such procedural requirements for administration, whether in village branch, urban stake center, deacon's quorum, auxiliary organization, family unit, or the highest councils of the Church, is worth study, application, and maintenance in these times.

¹A term the lawyers will understand and appreciate.

Letters and Reports (Continued from page 248)



AWARD-WINNING GIRLS HONORED

When "The Good Ship MIA" sailed into South Cottonwood Stake last fall, it carried 162 YWMA girls who had earned passage by receiving individual awards for the preceding year.

At a special recognition evening in September, stake leaders honored the girls, including 26 100% award winners. "The Good Ship MIA" was a vessel with sails of service and activity leading to the pennant of testimony, and talks and decorations following this theme.

Karma Russell, South Cottonwood Ward, received her seventh consecutive 100% award. South Cottonwood Seventh Ward led the stake with all but two girls of MIA age earning awards. The stake also honored girls who had missed not more than one MIA, Sunday School, and Sacrament meeting in what was termed a "99 per-centers" program.



FIRST EAGLES IN YEARS

Two Tucson Boy Scouts broke a long chain when they recently became Eagle Scouts. They were Gary Mortenson, son of Mr. and Mrs. William Mortenson, and Terry Maynard, son of Mr. and Mrs. C. E. Maynard. Scoutmaster Max Nelson said they are Tucson (Arizona) Third Ward's first Eagle Scouts "in many years."



era of youth

APRIL 1964

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

WORLD'S
FAIREST

19
64

NEW
YORK

The teenagers in Sydney
All play with boomerangs
And in the land Down Under
They go in mobs, not gangs.
They get their mail by wallabies
Do school work by short wave
Chase kangaroos and kaola bears
To prove that they are brave.



The teenagers in Denmark
Pay kroner for their goose.
They cycle down to Tivoli
Or past the old Raadhus.
A spor vagen will take them out
To Longelinie
To see if mermaids by the sea
Eat Danish pastry ya!





The teenagers in Utah
Are mostly Mormon folk
They're famous in the States, you see,
For they don't drink or smoke.
Their "uniform" is U.S. Keds
Their favorite food's a malt
And in their leisure time they float
Upon a sea of salt.

The teenagers in Munich
Tell time by fancy clocks
Eat schnitzel in the Ratskellar
And knit gay woolen socks
O "Stehnt die Schulter an das Rad"
Sa hymn they like to sing
As to the church they come in vans
The missionaries bring.

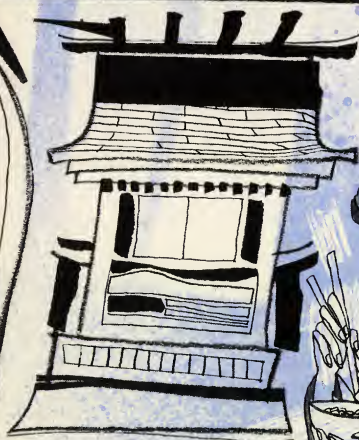


The teenagers in Scotland
Play bagpipes for a tune
And when a body meets a body
It's on Brig-a-Doon
They gather heather on the moors
Dressed in the latest fad:
Kilts and caps in gold and green
The MIA clan plaid!

The teenagers in Hong Kong
Ride rickshaws round pagodas
They sit upon the floor cross-legged
To have their rice and sodas.
They seldom spill with chopsticks. They
Wear cheong sams for meanders
(Though Mormon girls sew up the slits
According to church standards.)



山與



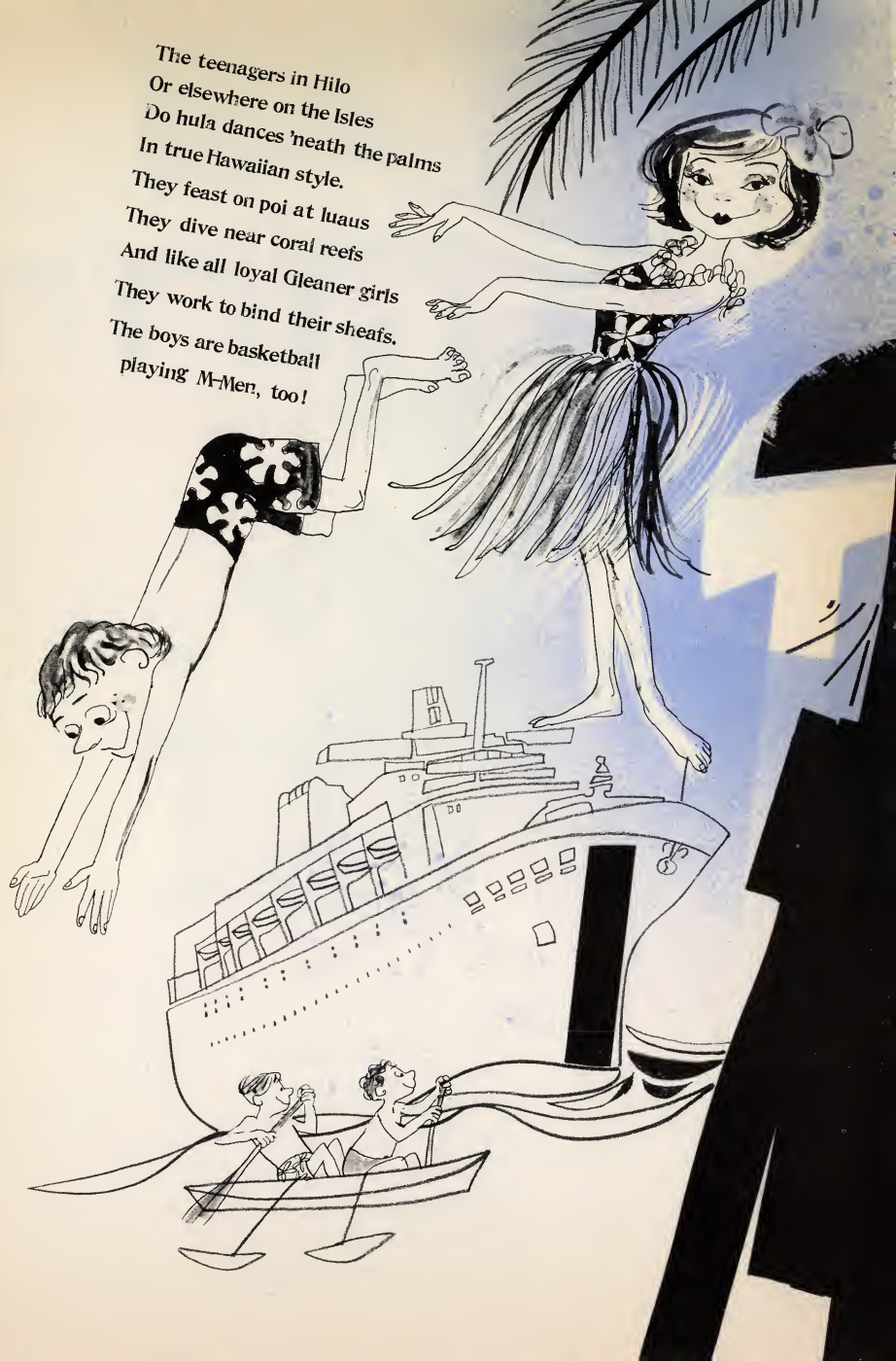


The teenagers in Rio
Eat porotos, leche, steak,
And put their bongo drums to work
On every Samba break.
They walk mosaic pathways
Near Copacabana
And Sugar Loaf gives them a view of
South Americana.



The teenagers in England
Watch hecklers at Hyde Park
Or take the tube to Buckingham
When they are on a lark.
They nod to bobbies on their beat
Call "Cheerio" to friends
And tote a black umbrell'a as
They stroll beside the Thames.

The teenagers in Hilo
Or elsewhere on the Isles
Do hula dances 'neath the palms
In true Hawaiian style.
They feast on poi at luaus
They dive near coral reefs
And like all loyal Gleaner girls
They work to bind their sheafs.
The boys are basketball
playing M-Men, too!



The teenagers in Paris
Say "oui" and "très bien"
Their midnight snacks are crepe suzettes
Their strolls are by the Seine.
They travel on the Metro
They dine outdoors in cafes
And when it comes to humor
They'll do anything for laughs.



★ L'Eglise de Je

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QUE SAVEZ-
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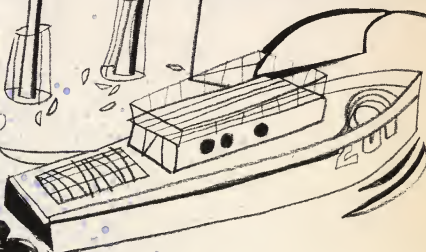
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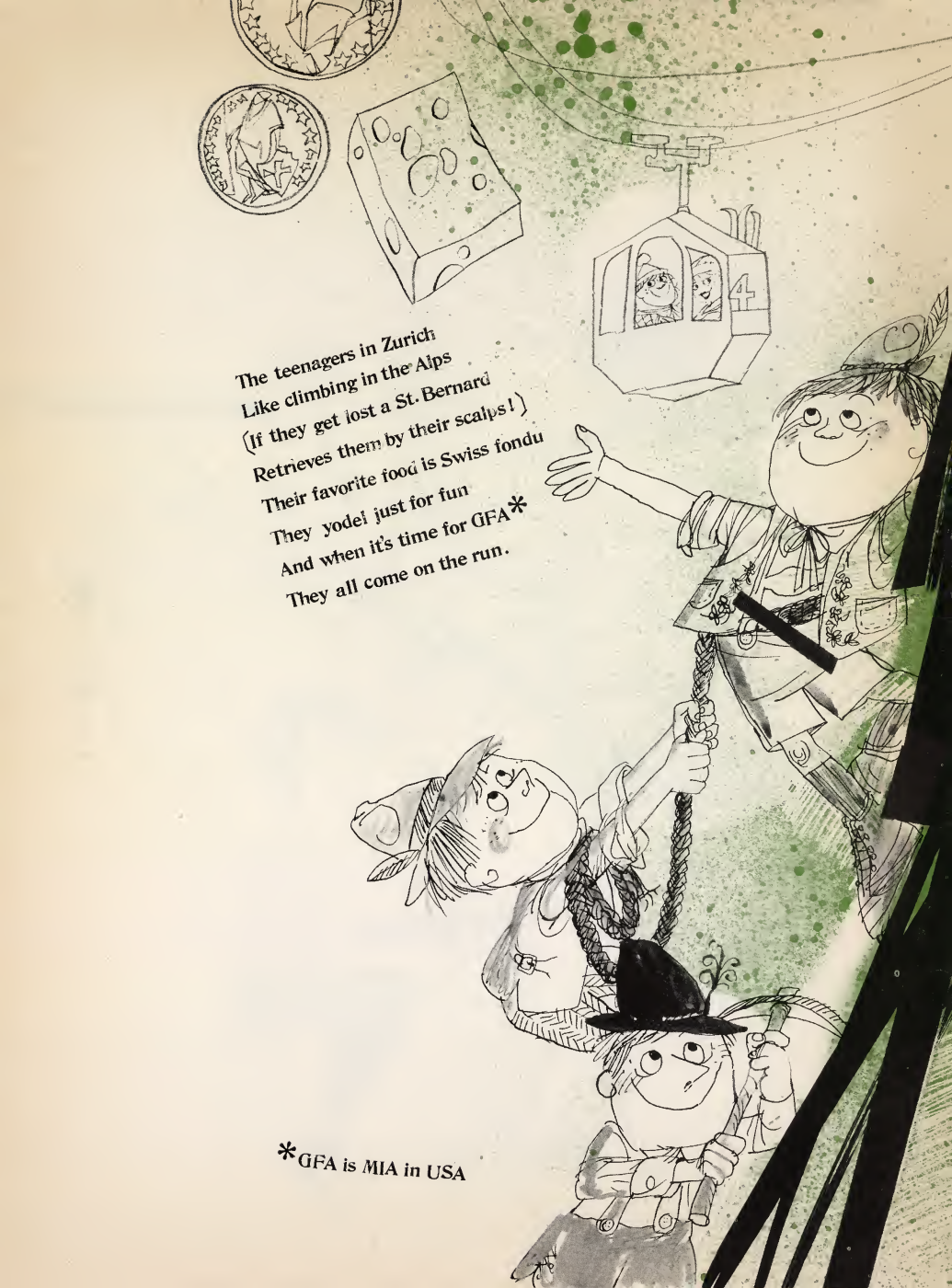
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LISE DE JE

DIES

DEMYERS



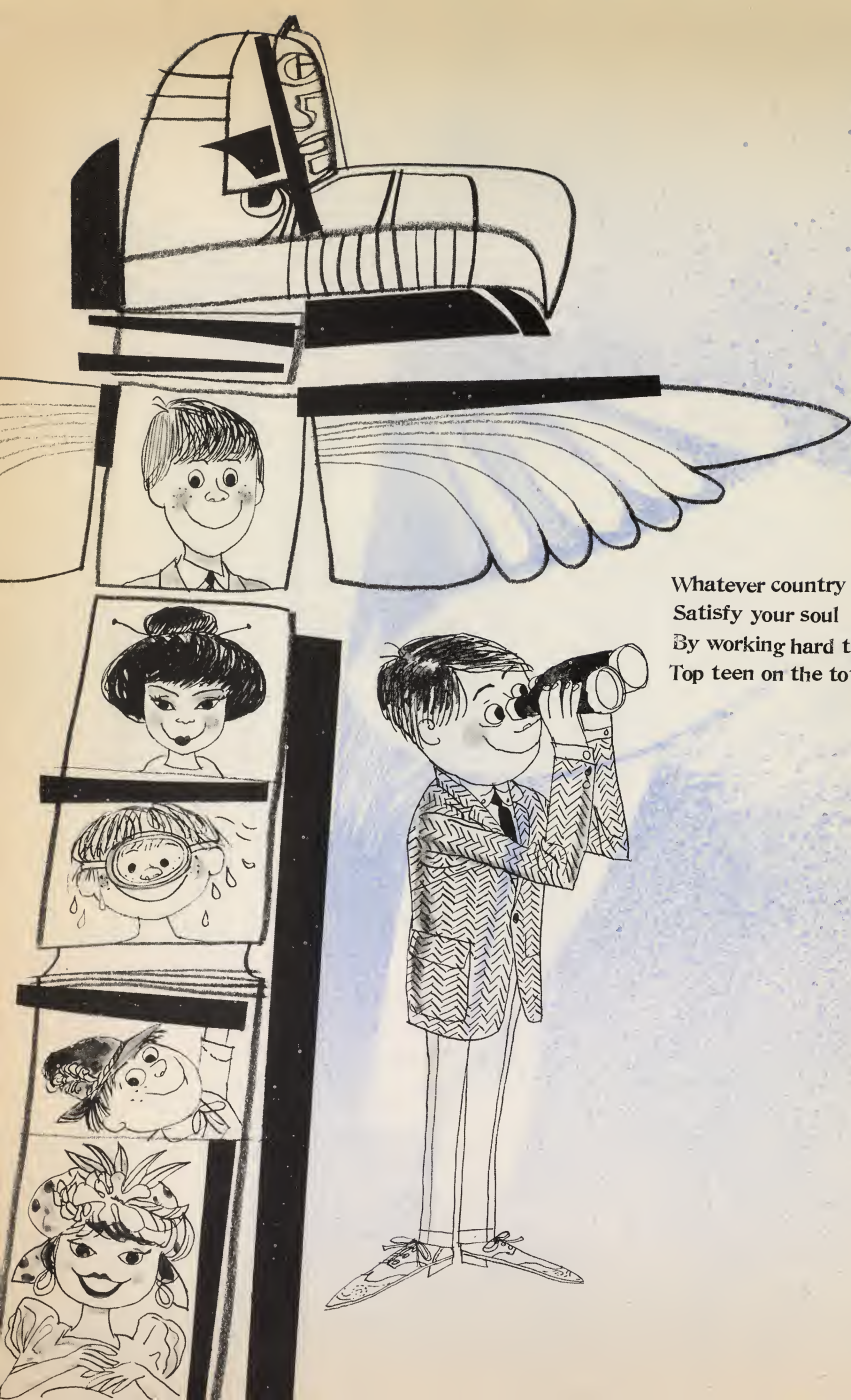


The teenagers in Zurich
Like climbing in the Alps
(If they get lost a St. Bernard
Retrieves them by their scalps!)
Their favorite food is Swiss fondu
They yodel just for fun
And when it's time for GFA*
They all come on the run.

*GFA is MIA in USA



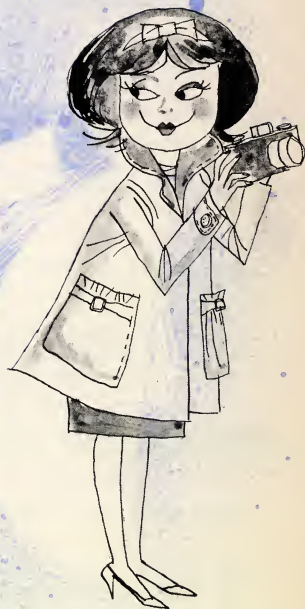
The teenagers in Holland
Skate on the Zuider Zee
And when they want to take a look
They climb UP to the Sea,
Their country is a damp one
So they wear wooden shoes
And feast on chocolate in bars
And share religious views.



Whatever country you call home,
Satisfy your soul
By working hard till you become
Top teen on the totem pole.

The world of LDS youth is flavored with cultures from far corners. They travel as exchange students, accompany their parents to preside over missions. They accept an assignment to go where needed to build new places of worship. Each year around 5,000 young people under 21 leave home for two years or more to teach people the truths of the restored gospel, a part of the missionary program of The Church of Jesus Christ of Latter-day Saints. Their efforts have resulted in something besides rapidly rising baptismal rates. A firm bond of brotherhood is building up between people in different lands. A boy from Kansas lives two years in Hong Kong and comes home to teach a new bride how to cook rice. An Australian labors in London and happily trades steak for kidney pie. A New Yorker goes to Uruguay. A Canadian preaches in Mexico. An Englishman helps in New Zealand. A Utahn goes to France. Fruitful months living away from home learning to speak a language, eating new foods, making new friends, seeing new sights, hearing another musical beat, give LDS youth in great number a marvelous mix-match experience.

Having fun in the cosmopolitan manner but with overtones of Mormon high standard of behavior is something they are skilled at. They have Sukiyaki suppers and Swedish Smorgasbords. They have candlelight feasts in the French fashion, or a Dutch cycling spree or a Swiss Sunday evening musicale or an English tea-time dance.



The Last Word

A man owes it to himself to become successful; after that, he owes it to the Internal Revenue Service.

The geography teacher asked Bobby a question about the English channel. "I don't know," answered Bobby. "We don't get that channel on our television set."

Winter's done, and April's in the skies, Earth, look up with laughter in your eyes. — Charles G. D. Roberts, *An April Adoration*

Ideals are like stars. You will not succeed in touching them with your hands, but choose them as your guides, follow them, and you will reach your destiny. — The Silver Cross

The rural dentist consulting an elderly patient asked, "Could you pay for a dental plate if I found one necessary?" The shrewd old farmer hesitated for a moment, then replied, "Would you find one necessary if I couldn't pay for it?"

How do you know you're at the end of your rope? It may be just the beginning.

The thoughts of youth are long, long thoughts.—Henry Wadsworth Longfellow

Memory is what makes you wonder what you've forgotten to do.

The man who insists on seeing with perfect clearness before he decides, never decides. — Amiel

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal

Nothing can be right to the man whose heart is wrong.

For, lo, the winter is past, the rqn is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. Song of Solomon 2:11-12

What delights us in the spring is more a sensation than an experience, more a hope than any visible reality. There is something in the softness of the air, in the lengthening of the days, in the very sounds and odors of sweet time, that caresses us and consoles us after the rigorous weeks of winter. — Hamerton

We know the value of a future when we have earned it, and that of a friend when we have lost him.

Unless there is within us that which is above us, we will soon yield to that which is about us.

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Little did Helen realize what it would shortly mean to her as she agreed with Cliff to extract that amount from an already bursting budget. They were doing what they both felt was right — purchasing a Beneficial Family Benefactor policy which they had discussed with their agent.

Before Helen had occasion to purchase groceries again, Cliff was dead.

There can be nothing save time itself to dull the grief and emptiness of the loss of a loved one, yet the practical considerations of life go relentlessly on.

That \$10.94 premium returned to Helen \$10,000 in accidental death benefits. In addition, it furnished a paid-up policy of \$1,925 on her own life and a \$1,000 policy, premium free, on their son until he reaches age twenty-two.

With this money, Helen was able to pay all of the debts they owed, clear the mortgage on her modest home, and there is still a substantial balance left with Beneficial Life drawing interest at 4% per year.

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